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Matth. 28.19. Mark, 16.16.

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Baptise them in the Name of the Father, and of the
Sonne, and of the Holy Ghost.*

*Whosoever believeth and is Baptised shall be saved, but
whosoever believeth not shall be condemned.*

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The Englishers Preface.



These two little Books intituled together by the Authour the Booke of the *Two Testaments*, the one of *Baptisme*, the other of the *Supper*, doe the most deeply and plainly handle those two Grand Mysteries of any Booke extant since the Apostles Times, and doe clearly satisfie the doubts and put an *end* to the different Opinions concerning each of them, and so make *all* friends together; those that are called *Anabaptists*, and those that are called *Pædobaptists*; those that baptise persons of *age* upon confession of their *Faith*, and those that baptise *Infants* with *Witnesses* to stand for them: also this Treatise intimateth so much that it may be discerned who is a fit *administratour of Baptisme* to those new converted, or to the Infant children of converted Parents; It reconcileth the difference of Opinion about *Transubstantiation*, *Consubstantiation*, and the *Participation* of meere Bread and Wine: and sheweth how to understand truly the *right Participation* of the true flesh and bloud of Christ under Bread and Wine, and being there is reall participation to be had of the flesh and bloud of Christ *without* Bread and Wine, *why* the Bread and Wine was so Instituted to be celebrated and communicated: and so also seeing the *Baptisme* of the

Holy Ghost hath been many times without Water, why the Baptisme of Water is necessary to be used, even to those that had before received the Holy Ghost as well as the Apostles.

All which, being understood, it will likewise appear what the Ground of the Preaching of the Word of God is, as it is an Ordinance of God, and how wee shall truly perceive what is the Essence of all Ordinances as they are so called, (which in the Signification of the word is no more but a thing ordained or appointed) and so it will be easie to finde how far short men are of rightly Esteeming the true Ordinances, and how forward they are in taking that for such which is not indeed the Ordinance of God.

The Preaching of the Word, the Administration of Baptisme, and the Participation of the Supper, are Ordinances of God. The Communion of Saints or holy people (two or three met in Christ's Name) are a true Church or Congregation of God according to his holy Ordinance. The Magistrate, Ruler, or King, and all that are in authority, are the Ordinance of God, for the punishment of Evill doers, and for the encouragement of them that doe well. Gods Ministers, Presbyters or Elders, Oldmen or Fathers in the Experimental knowledge of Christ; his Bishops or Overseers, Shepheards or Pastours, or feeders of his flock; his Doctors or Teachers, Instructors in the wayes of Godlynes; or Prophets appointed to tell People of their sinnes: also Evangelists or Messengers of the Glad tydings of Salvation; Disciples or

or Schollers in the schoole of Christ, such as are taught of God; and Apostles, or such as are sent of God and Christ by the Holy Ghost; these must needs be ordained and appointed by God: and so Forgiveness of sinnes or *Absolution*; *Excommunication*, or casting out from the Congregation of Christ, and delivering to Satan. *Healing* of the sick by the Elders fervent prayer of Faith. The *Laying on of the hands* of the Presbytery or Eldership, whereby the Gift of the Holy Ghost was bestowed. Also *Marrying* in the Lord. Are all of them the Ordinances of God; Every Duty of Man towards God, or of one towards another, mentioned either in the Old or New Testament, are clearly the Ordinances of God.

But how any thing is a *true Ordinance* of God, and wherein it doth consist, is hardly knowne and little considered as it should be, that it might be certainly understood, and there is much Exercise of our Minds before wee can goe about to examine it rightly; wee must *know* God before wee can know his Ordinances, which are of his own appointment, and if we know not *who* he is, how can we know that we love him, and that it is not somewhat else which we love instead of him? for it is said by the Apostle John, *He that saith he loveth God and hateth his brother, is a lyar and the truth is not in him*, for if a man loveth not his brother whom he hath seene, how can he love God whom he hath not seene, and ^a *he that loveth not knoweth not God*, for God is love. Further the same Apostle saith, that ^b *God is love and he that dwelleth in*

^a 1 Job. 4. 8.

^b 1 Job. 4. 18.

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1 Job. 3. 14.

^a Telle to it in
obedience to the
dictates to it.

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in Love, dwelleth in God and he in him: and how can any know this Excellent thing Love, in which who so dwelleth is ^a passed from death to life, if he knoweth not he hath it in him, and then how can he either know God or love him? This Love must be *in us* if we be the Disciples of Christ; nay there is not any thing mentioned in the whole Bible concerning Heaven and Redemption, but we must have it *in us* while we are in this life, or else we are not Partakers of it; yea God hath shed abroad his love *into* our hearts, which is *that word of Truth and life* which is *able* to save our soules, and *doth perfectly* save them that ^a receive it (that is, *believe*): and it is both shed abroad and received by very many soules, that neither know what *that word* is, nor how they have *received* it: for example; when any Man is *troubled* at his doing of *Evill*, and is sorry for it, and wisheth from his heart he had *not* done it, endeavoureth to have a better *watch* over himselfe, resolveth never to doe the same *againe*, desiring strength to be able to *resist* his doing of *Evill* any more, being *carefull* least *evil* suggestions in his minde should allure him, and entice him to any *evill* *againe*, and constantly walketh thus *circumspectly* in his whole *life* to the *end* of his dayes. This Man hath the *Love* of God *shed* abroad in his heart, and hath received it, else it could not bring forth such *fruits* of the *Spirit*: and *he that is so led by the Spirit is the childe of God*: though it may be such a one doth not know, if you aske him, what *Gods Love* is, though

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though he dwelleth in it; and the cause why there is so small progresse in the knowledge of Christianity, and the true Ordinances of God, is, because men think to learne those things by roate, and not by Heart: some are so far enemies to themselves, which is deeply to be lamented, that if they read that the Scripture saith a thing, they care not what it meaneth, or how to understand it aright, by seeking and finding the thing out which is spoken of, that they may be sure of the meaning of what they reade, in that inestimable booke of God: Indeed the Holy Scriptures have perfectly declared all the Mysteries of God, and his Ordinances, and they have been rendred out of the Originall Languages of Hebrew and Greeke, into the Mother Tongues almost of all Nations, sufficiently to leave them without excuse, that be not obedient in their lives and Conversations, so far as they may know, so that it will be far more easie for the Heathen to excuse themselves at the Last day, then for those that have read or heard the Scriptures, and live not accordingly; though the Heathen also shall be left without excuse, as the Scripture saith; God bath left them without excuse, in that he doth good, and giveth them raine from Heaven, and fruitfull seasons, filling their hearts with food and Gladnesse.

Furthermore, The Scriptures have had many laborious Expositions of the words and rendrings both of the Originall and translated Copies, by large Writings, Commentaries, and Glosses, but the

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the things which are *undeniably* meant by those words, are not so well understood as they might be, if wee would be more frequent and diligent in the practise of that which bringeth all wisdome and understanding, which is, *inward Experience*, *Examination of Experimenting of spirituall things*: according to that of the Apostle; *Try or Examine all things, but hold that which is Good*: In *outward things* wee are easily perswaded to try before wee trust, but concerning *inward things*, wee are for the most part ready to take them upon trust, and never try or Examine whether those *things* are so or no; as the Noble *Bereans*, who were commended for *searching* or *Examining the Scriptures*, *to see whether those things were so or no*; not whether those words were written, but whether the *things* mentioned were such, for they had experience of the things in Scripture before hand: But there is a feare in some, that if wee should be so inquisitive, and prying into *Mysteries*, wee should run into the Extream of beeing *too wise*, which cannot be, except, in our own conceit; for our Saviour sayth; *Be ye wise as Serpents, but Innocent as Doves*; and indeed true wisdome is required to be able to dispence the Ordinances of God, and not reading and conceiving only, but *Living the life of Christ*, whereby wee shall come to the true knowledge of Christ within us, and though he were in our Parents before us, and in their seed, and so from our beginning to be, and continually ever since, in us, *knocking and calling at the inward doore of our*

our hearts invisibly & without a forme, & as the seed of God in the *Embrio*, before our knowing & receiving of him, yet after we have *opened to him*, and heard his call by yeelding our hearts in obedience therunto, he will get a *form in us*, & be born in *us*, and wee shall be regenerated in him, and so wee shall often feele him, and see him; but after that againe wee must attaine the *stature of a Man in Christ*, and be his disciples and schollers, and be *tought* by the Holy Ghost proceeding from him in us, before we can know and understand such *Mysteries* as his *Ordinances* are: But if wee did *seeke*, wee *should finde* God and Christ in our *Hearts*; for though they be in us wee finde them *not*, because wee examine not what, and who they are, and we are discouraged in our seeking, partly because many have sought as wee have accounted it aright, and have not found, but the truth is, they have not sought in the *right place*; they looke to finde God any where but in their *hearts*, and yet he that cannot finde him there, shall *never be able to finde him at all*, but *there whosoever seeks shall find him* who is the *fountain*, from whence all things flow forth; the *Scriptures* did flow from him, and whatsoever could possibly have been written, is *hidden in him*: the *Prophets* and *Apostles* wrote and spake what they understood, but God was in their *hearts* and *mindes*, and filled them with the *understanding of the Holy Spirit*: Our *Saviour Jesus Christ* had not the *Spirit* by measure; for *in him dwelt the fullnesse of the Deity bodily*; and he

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grew in understanding till he had the unction above his fellowes, from which understanding in him, proceeded those sayings, whereupon the people confessed, that he taught as one having power, and not as the Scribes and Pharisees, who though they were learned in the Scriptures, yet Christ sayd to them; *Yee erre, not knowing the Scriptures*; that is, the meaning of the things expressed in them, *nor the Power of God*; and he that understandeth not the thing in his minde which he would utter, cannot rightly speak nor write of it: the Scriptures are such writings of men full of Divine wisdome and understanding, but few other Bookes are written by those that so much as thought that the *Apostles* had such through knowledge of what they wrote in divine Mysterie: some there are that seeme to thinke that the writers of the Scriptures had it by such a kinde and manner of revelation, as if a man or Angel should relate and dictate words to them, and they themselves have no understanding of it, more, then their reason can apprehend, upon the bare bearing of the words, and that is all the skill some of this age account possible to be attained, in the Mysterie of God: but we are directed by the Apostle *James*, who well understood what he said by Experience, that if we want understanding wee should aske it of God: and though God be in every one, and every one liveth, moveth, and hath his being in him, yet without the Spirit of God moveth and teacheth us, in our understandings, wee know him not: where

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where the fruits of the Spirit are, in that Mans heart the Spirit of God *hath* moved and taught him in his understanding: but from that small measure of understanding, he is not able *presently* to apprehend the *Mysteries* of that Spirit, and of those fruits, that is, whence they spring, how they are begotten and brought forth, how they grow, &c. nor can they be knowne but by the *same* Spirit whose fruits they are; he that hath not the fruits of this Spirit, which is *holinesse, peace, righteousness, joy in the Holy Ghost*, enjoyeth not the *kingdome* of God, nor till wee have sought and *found* peace and holinesse, wee shall not see God: and except wee be *borne againe* of water and the Holy Spirit, we cannot *enter* into the kingdom of Heaven, though it be **within us.*

Now, can any teach what it is to be born again? and what this Water and holy Spirit is? but he that *hath them*, and hath been borne againe by them; I would men were diligent to desire such *spirituall things*, and then God, who dwelleth in their hearts, would *feeble* and *heare* their desires, and breath forth his holy Spirit in them, and *satisfie* their desires with his *Gifts* and *Graces*, and then he would *fill* their minds and understandings also, with the knowledge of *all* his *Mysteries*, and so they would *learne* in the schoole of Christ by *Divine Experience*, the true *Ordinances* of God; and then we should be better able to *edifie* one another in our most holy *Faith*, and wee should by degrees, improving that measure of knowledge we have; at length attaine the *highest*

knowledge of the highest Apostle. Wee want but the sincere *practise* of what we know, for by that meanes wee should not *Quench*, but stirre up the Gifts and Graces of Gods Holy Spirit that are within us, till it multiply and flow forth with *all* its Gifts, which wee suppose are not attainable, because men have not endeavoured that they might attaine them. And that is the Reason, *wee have the Ordinances*, not in Power, but in much weaknesse, wanting those Gifts which would enable Men, to dispence the Ordinances of God : It is a Great *Gift* to have our Calling and Election sure, in that sense, which the Apostle *Paul* meant it, according to the highest understanding of that Mysterie, which the Apostle himselfe knew, must needs be attainable by labour and *Endeavour* ; and upon the *knowledge* of this Mysterie, doth many other Mysteries depend, it is that, for which the Ordinances were *Instituted*, as helps and meanes to bring us to the *assured certainty* of our salvation : wee content our selves, with an Imaginary superficiall *perswasion*, without knowing assurance ; for if wee did endeavour, labour, search, seeke and try, wee should soone *perceive*, how it might be made *infallibly* sure ; and then wee should as assuredly, understand the high Excelency of *Every* Ordinance of God.

All the Arts and Trades in the world are *Mysteries*, and are not truly knowne, but by those that have had *Experience* in them ; then how can there be a skilfull Dispencer of the Mysteries

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of God, his Ordinances ; but by Experience in them ; we are able to learne them *all* by Experience, but without that, wee know *nothing* of them, more then the very beast : The Devills, that far surpasſe Mortall Men in knowledge, yet *cannot* know the Mysteries of God, because they cannot experiment them, but those of Darknesse they *worke*, and therefore know them : and wee are placed in this world, to *work* the works of God, that wee may know, what that Good and acceptable will of God is, and therefore wee should *Work out our salvation, with feare and trembling* : by obedience in well-doing ; and that will bring us, to feele and know the good Spirit of God, which will teach us the way and course, how to finde every thing, if wee search and enquire in that Spirit ; threfore let us *endeavour* after that which is Holy, and wee shall feele what the God of Holinesse is ; and then we shall *clearly* understand the Scriptures, and the writings of all other Men , wee shall be able to *discover* what is true and what is false , in all the words and writings of any Man , understandingly and demonstratively, to the *convincing* of all hearers, both in Divine and Naturall things.

From these Instances that have been mentioned, it may be perceived, that all the *Ordinances of God*, have proceeded from the *Holy Ghost*, neither can any thing be the *Ordinance of God*, where the *Holy Ghost* is not, in some *measure* or other, no man is the *Minister of the Word of God*,

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God, any *further*, then he is taught by the Spirit of God, and speaketh what he understandeth, by the same Spirit. None were fit to be made *Deacons* or *Elders*, but one full of the Holy Ghost, then surely none are able to make Deacons or Elders, but by the *Power* of the Holy Ghost that is in them, and so of all other Ordinances: and according to the *measure* of the Holy Spirit in us, such is the validity and *efficacy* of the Ordinances to us: the Outward performance, of the *things* directed in the Scripture, by men of sincere hearts, is sufficient, and they are warnings to us to forsake our Evill wayes, in the Observance of which course, wee may assuredly finde true Christianity, and consequently *salvation*: but this is in the lowest degree: and it were to be wished, that none were so presumptuous, as to arrogate to themselves, that they are such, as performe the true Ordinances of God, unlesse they have the same holy Spirit of God, *filling* their hearts, as they had, of whom it is recorded in the holy Scriptures, that they did performe them aright: when wee are scarce truly Children of God, let us have a care that wee suffer not others to account us above what wee are, but rather informe them sincerely that wee are not such as they take us to be; and not take upon us to be called Gods Faithfull Servants, Ministers of God, Preachers of the Word, Elders, Teachers, Pastours, Overseers, Messengers, and Embassadors of Christ, or Apostles, such as are sent from

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from Cod ; neither should any mention those Texts of Scripture which speake of the true Officers of Christ, as if the same were meant and applicable to thamselfes, and so urge them in Sermons, that those hearers that have not abi-
lity to discerne the truth in things that differ, are made confident to maintaine stiffely, that those Scriptures mean them they call Ministers, as well as it did the Apostles, Evangelists, and other faithfull Teachers in those dayes; and doe alledge those Scriptures in their behalfe, and call them Divines, whereas none of the Apo-
stles were so named in all the Scripture but *John* the Divine, the beloved Disciple, and most sub-
lime in vision and Revelation : when as if wee truly examine our selves according to the Scrip-
tures , wee shall finde wee ought rather to be e-
steemed Enemies of God and of his Sonne Jesus Christ our Lord : But let us presse forward in the wayes of Godlinesse, that **wee** may be at length strong Men in Christ , and enjoy his Or-
dinances in the *Power*, as it was and is, in the spi-
rits and soules of all the faithfull holy ones, who have true understanding and knowledge in the *Divine* *Mysteries* by Experience, such were the Prophets, and Apostles, and faithfull in all ages.

No curious workman, can make his servant expert in his work , except the servant doe try and exercise himselfe, and by practise attain the skill and readinesse in his trade by Experience, that he may be able not onely to *direct* how to worke

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worke by hearesay, but to shew his skill, by his own doing the same thing himselfe: The Apostles could doe the same thing which they taught others, or else they could not have rightly taught as they did.

Now hee that considereth this Booke, will finde, that the *Author* knew and writt Experimentally, and that if wee follow his doctrine and Experience, wee may attaine, not onely the understanding of his *Writings*, but be able to speak and write, *all that he understood*, and so disclose those things plainly and fully, which he had not time nor leave to write otherwise then *obscurely* of; Which when wee have arrived to, wee shall leave that seeking after the most desirable worldly things, which passe away in a Moment; and presse after the high Price of the *Calling* of Jesus Christ: now if by my means, any shall be *stirred up*, to strive, and so undoubtedly attaine, the blessed Crowne of Eternall Life, it will be also my *Crowne of rejoicing* in the world to come, though heere I must acknowledge my selfe one of the unworthiest of the children of Men.

JOHN SPARROVV.

1624 A LETTER TO

* Carol von Endern.

* Charles of
Endern.

Our salvation is in the Life of Jesus
Christ in us.



Oble Sir, beloved in Christ, with the Hear-
ty Desire of the Divine Light in the work-
ing power of the Holy Ens in our Imma-
nuel, I send over to you the little Booke
of Christ's Testaments, with the Preface
to it. It should have been written but sin-
gly in the three first sheets, for I would have
written it all over againe, and had begun with the first Chap-
ter: And I am purposed to bring to the Preffe this little Booke
in a more child-like manner, for the better understanding of
the simple. But because of the high sense, I let the * one be
written against the other: seeing you and others Exercised
Lovers understand this sense well: and so the sublime under-
standings may have that which is high, and the simple that
which is lowly in the sense: yet there is one and the same
understanding in them bothe, though in the lower sense more
simple words might be made use of; and so I commit you to the
continall saving Love of Jesus Christ. Dated at Gerlitz 7^o
May, the yeare of Christ. 1624.

* One by the
other, one on one
side, the other
on the other,
verse for verse.

J A C O B B E H M.

C

The

The Summary-Contents of the Chapters
in this first Booke, concerning the
Holy Baptisme.

C H A P. I.

How *Reason* useth to behold it selfe in a Creaturely Image-like manner, when it considereth of Christ and his *Testaments*, and whence the *strife* about Christ's *Testaments* ariseth, and how that *strife* is an empty unprofitable thing.

C H A P. I I.

Of the *Covenant* of God after the Fall; what the Fall of Man is, and how God hath bound himselfe in *Covenant* with him againe. What the *Circumcision* in the old *Testament* is, and what the *Baptisme* in the New.

C H A P. I I I.

A Briefe and fundamentall information, how Man is *Baptised* by the *Holy Ghost*, with Christ's sufferings, Death, and Resurrection, in body and soule.

C H A P. I V.

Of the *outward Water-Baptisme* by the hand of Man; who is worthy so to * *Baptise*, and what *baptised Infant* receiveth that *Testament* worthily; and how it goeth with the *unworthy Hand*, as also with the *unworthy Baptised Infant*.

* Or, to Administer it.

The Preface to the Reader.

S H E W I N G

How the Testaments of Christ must be fundamentally understood, rightly participated, and worthily fed upon.

A Looking Glasse for Teacher and Hearer.

I.



Christian loving Reader, this little Booke of the Testaments of Christ, in this present time, when Men strive onely about Opinions, ought well to be considered. Men are wholly and altogether departed from the right *understanding*, seeing they will maintaine Christs Testaments with *Disputing* and the *Sword*.

2. There needs no Disputing about it, onely an earnest sincere penitent Man, who hath the *Faith*, understandeth this Testamen-
tary^a Institution and participation in the Power of Christ, but it is foolishnesse to the *Naturall Man*, and cannot be apprehended, 1 Cor. 2.
14.

3. There belongeth quite another Earnest Sincerity to the true understanding, which is not apprehended by humane *Reason*, and is rightly understood by no Man, unlesse the *Spirit of Christ* open it to him in his *Heart*.

4. There lyeth a fast *Seale* before it, which no Reason nor Art can
breake up, but onely that *slaine Lamb of the House of Israel*, who hath the
Key of David, Revel. 3. 7. Chap. 3. 5.

5. Christs Testaments are to Reason without the Divine Light, a closed Booke, but to the true children of Christ, they are an Opened Booke. Christs Testaments are a Seale of the firme and *Eternal Covenant* of God, wherewith God hath received Man to Grace againe after the horrible Defection, and sealed him with the flowing forth of his Love, by his blood and Death, that wee^b should believe his Word and Promise, which he hath *revealed* to us in the *Holy Scripture* concerning his Sonne, with the Redemption from sinne, and beefore declared by the Prophets.

^a Covenanding.

^b Or, Might.

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^c Aussbeute
Talent, or earnest
Penny,
or Pawne.

^d Or, Essential.

^e Senses.

^f Or, Senses.

^g Impregnated,
or conceived.

6. Which Word in the flowing forth of his Love, is come into our humanity, and hath assumed a Humane Soule, also flesh and bloud, and hath established this Eternall Covenant with his Bloud and Death: And so now he giveth this Testament to his Fairfull ones for a ^c Pledge, and so maketh them Branches on the Vine of his Flesh and Bloud, so that they are imbodyed to himselfe therewith, and made his right children, in whom H E E himselfe will dwell with his flesh and bloud, with this Testamentary ^c Pledge: so that thereby they may Pray to the Father with joyfull affiance in true childlike Humility, in the Name of his Sonne J R S U S C H R I S T, and so he will give them this Grace, John 16. 23.

7. This Testament he offereth to us after a twofold Manner: First, through his *Word Preached*, whereby he Stirreth and Openeth the Hearts of the Hearers, that they enter into true Repentance for their Sinnes, and so procure themselves this Pledge of his Testaments.

8. Secondly, Through the True ^d substantiall participation of his Flesh and Bloud, by the Mouth of Faith with Bread and Wine, whereby he sealeth the Faith with his Bloud and Death, and thereby Openeth the Lifes understanding of the *Inward Divine Hearing*, so that the poore fallen Man, (which was dead to the Divine Hearing through sinne) attaineth againe the Divine Hearing in his *understanding*, and so is converted againe, and so entereth into his first Inheritance, which he had in Paradise, and giveth up his will to God, who reneweth his *Heart, Thoughts, and Minde*, through his Inspeaking or Inspiration, and continueth and dwelleth in him with his Pledge of this Testament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature, which with its *Spirit walketh in Heaven*, and is a right Image of God, whereby the earthly fleshly will is daily killed, and the Newborne will dayly goeth to Heaven, Joh. 6. 56. Phil. 3. 20.

9. Which Heaven in the Inward Ground of his Life, is revealed in the Spirit of Christ in him, where the good Angelicall ^f thoughts climbe up upon the right Jacobs Ladder (Gen. 28. 12.) and Christ his Lord sitteth above on the top of it at the Right hand of God, and dayly presenteth them with his humane and heavenly flesh and bloud before the wrath of God, and the severe Judgement, and is with him in all his need: Also incloseth his *Prayers* in himselfe, and thereby presenteth them before Death, Hell, the Devill, and the Anger of God.

10. This Publication, both of his Word Taught, as it is written in the *Bible*, and is ^g received in the sacramentall participation, where he proffereth his *Word* in his flesh and bloud, a Christian Man should receive

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receive, and finde himselfe in this ^b Custome, and unite and tie himselfe as a Member with the *Congregation of Christ*; for in Christ wee are all but one, as a Tree ¹ and its Branches, *Gal. 3. 28*.

11. It is not so to be understood, that this Covenant and Testament is given *onely* by an *outward hearing* of the Word Preached, and Participation of Bread and Wine at the ^x Testament, as the present World so Erreth in Many Hearts: No, it must be a right sincere Earnest with true *working* Repentance, so that God with the Key of his *Love* unlocketh and Openeth the *Hearing* and the *right Mouth*, which shall receive this Testament, so that the poore soule have a right hunger and thirst after it, and bring its *desire*, through Christ's sufferings, Dying, Death, and Resurrection to it.

12. Otherwise there is no true Mouth for such participation. It must be a right Earnest sincere purpose, that must put off the Desired Garment, and be *willing* to passe into a New Life. It must be *doing*, *doing*, or it availeth nothing.

13. This *Pledge* belongeth onely to Christ's Children, which so heare and keepe the Word in their *Hearts*, that it bring forth fruit. There must be Great earnestnesse both in the Teacher and Hearer; for if any will handle and impart the Covenant of Christ, he must himselfe be capable of the Covenant and Testament. If the Sheepe must heare the voyce of Christ out of the Mouth of any and follow him, then also the *Spirit* and *power* of Christ must be in that Mans voyce: Else he is but a *Hireling*, and the Sheepe heare not Christ's voyce from his Mouth, but *onely* the word of Man, *Job. 10*.

14. So also in like manner, the Hearers Eare should be directed to God in true *Repentance*, that he also may heare the voyce of Christ: not onely with outward Eares, but with the Eares of Divine power, that the Teachers and Hearers power may strike together, that the *Spirit* of Christ may worke ¹ together with them, and the *Heart* may finde the Teachers Power, that Good fruit may Grow from it.

15. A Teacher should not teach for the sake of *wages* onely, but should know and well consider, that he standeth there in Christ's stead, and that Christ will Teach through him, if he be a right ^m *Shepheard*.

16. So also the Hearers shewld incline their Eare to that, and Consider that they should there heare Christ's voyce, and receive it with great Earnestnesse: and not thinke it is enough to Goe into the Church, and there sit an houre, to play the Hypocrite, and *beare a Sermon*; and remaine afterwards as before: No, such going to Church and hearing, is no Service of God; It bettereth them not, if in the Sermon or Preaching they have not *beard Christ teach* in their hearts:

Going

^b Celebration.

ⁱ Text. in.

^k Or, Sacrament.

^l Text, Between them.

^m Or, Pastor.

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Going to Church maketh none vertuous, unlesse he heareth in the Church Gods Word workingly in his soule.

17. So also is it with the **Sacraments**, wee should not thinke it is enough to *Confesse* and goe away, as if such a *Custome* did take away sinnes without true *Repentence*, and that he may sin a new afterwards; No, it is not so, whosoever is washed and afterwards defileth himselfe with the same *Mire*, he is then as he was before.

18. Christ must *Absolve* thee in thy soule with his sufferings and *Death*, and *Inspeake* or *Inspire* his satisfaction into thee in thy soule, else it availeth not. The *Priests Mouth* is onely an *Outward Instrument*, and *coworketh* in his *Spirit*: but if he be a *hireling*, he cannot *cowork*, but yet the *Covenant* of God in Christ Jesus worketh in the *Repentant Heart*, and *absolveth* it.

19. Loving Brethren, both teacher and hearer, who handle the *Covenant* of Christ, have a care what you doe, there is great earnestnesse required, that you be *not Guilty* of the *Death* of Christ: Consider diligently the Great severe *Earnestnesse* of God, how **H E** hath instituted this *Covenant* with so Great hard *Paine* and *Anguish* through so great reproach and sufferings; It must needs be from a *very great cause*, that this *Testament* was Ordained with such severe *Earnestnesse*.

20. God requireth of Man againe *Earnestnesse*, to the receiving this *Testament*: Not with cold luke warme *Hearts*, onely to cover over sinne with the sufferings of Christ, and *Comfort* ones selfe with it in *Impenitency*.

21. It is not a *forgivenesse* from without, which is *imputed* to Man *from without*: No, but through Christ's *Bloud* and *Death*: when the poore soule penetrateth into that, then the sufferings, Dying and *Resurrection*, togetherwith the satisfaction, in this *Testamentary Covenant* is put on to it *in the Bloud of Christ*. This killeth Sinne, *Death*, and *Hell*, and leadeth the poore soule to the *Father*, in Christ.

22. It is not enough for a Man to know that Christ dyed for sinne, and *assenteib* to it, and holdeth it for true, and receiveth the satisfaction as a *work done*: No, no, there is no such receiving: but the whole Man must give it selfe thereinto, and must will to dye in Christ's *Death* to the *Evill Naturall own will*, as also to *wicked Lust*: and then Christ putteth on him his *victory* and satisfaction, and the true heavenly *Spirit* springeth forth through Christ's *Death* in his *Resurrection*, as a faire flower out of the wilde Earth, and there is a true *Christian* borne, who is a *branch on the vine Christ*, John 15.

23. Now there belongeth no great art or skill to this, but onely a child-

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a childlike simplicity and Humility : the Plowman is as neere it as the Doctor ; they must all in the simplicity of Christ enter into humi-
lity, and come with the *lost sonne*, and the *Publicane* in the Temple ;
there is no other way to it.

24. There needs no Great Speculation about it, with what trim-
med words or behaviour man cometh thereto, but wee must come
onely with the Children, which yeeld to the Father under his Rodde,
and pray for Grace.

25. He who hath learned much, and knoweth how to fit himselfe
for it, is no more acceptable to God, then he that knoweth nothing,
but yet with his whole *Heart* and *soule* in sorrow for sinnes turneth
to him, and hath Faith in the Grace, and a true Earnest Purpose and
Resolution to be a New Creature.

26. This Ground, is onely therefore brought forth so *deeply*, that
every one that strive about it, might see the true Inward Ground,
and cease from strife, and yeeld himselfe into the simplicity and
Love of *Jesus Christ*. Whereby then suddenly the power of Sa-
tan will be diminished, and People and Nations will see that the
Christians are the children of God, If they thus walke in Love ;
which I wish from my Heart ; for which Cause this little Booke is
written.

Note.

Note.

Heere the Reader that loveth God is to know;

Irst, that these two little Books were copied faithfully and diligently out of the Authors own blessed Manuscript, as he wrote them

Anno 1623.

And secondly, that he afterwards in the yeare 1624. upon the desires of some good friends & lovers of the Truth, was purposed (as may be seene in the foregoing Letter to Carol von Eudern) for the better understanding of the simple, to bring them both into a more child-like forme, but it is done onely to part of the third Chapter of this first Booke, and no further. Thus writeth the Publisher of the High Dutch Copie.

But more particularly, let the Reader take notice, that the Author had gone on to the 17th verse of the 3^d Chapter, as may appeare in the Printing of the double Pages in this Book, and so it was Printed in the High Dutch, and in the same manner here in the English; only with a different magnitude of Letter, those words which are the same on both sides, are as neere as can well be observed in a letter of the same bignes with the whole Book, but on the first side that which is not on the other side also, is with a smaller letter, and it was the first Booke that was written and finished by the Author, and on the second side, that which was not in the other, is with a larger letter, & was that other Copie which he intended to finish quite through the whole Booke, and this is done to distinguish in some measure the alteration of the Expression in the two severall Copies, for the better understanding of the Mystery, and if it be diligently Observed, it will very much help to the understanding of this, and all his other Writings.

tings, because where the Expression is obscure in the one, it is clearer in the other; And besides; by the varying the Expression, all may discerne what latitude the Authours words may admit of, in their meaning in all his Bookes.

Further, it is certain that we may be lead by the severall Expressions to the true knowledge of some part of the Mystery, and this great benefit accrues from thence, that it will enable us to speak & write infallibly, that which hath never been spoken or written concerning that Mystery, be it in Divine or Naturall things.

But by the way, this is not to be attained by outward Hearing or Reading onely, but by Experience; Teachers or Hearers that want Experience are indeed Ordinary Teachers and Hearers, but not true ones, for such are Extraordinary in the account of our times: such bearers are all they that understand the Word feelingly, and bring forth fruit, in their lives and Conversations, and have the Power of Godlinesse, these can teach truly from what they know, though in a weake measure; but those that are called Ordinary Teachers, that have onely a forme of Godlines, and deny the Power therof, cannot teach at all, nor deserve so much as the Name of an Ordinary Teacher, such a one is not so much as a true bearer. Our Saviour teacheth us, that whosoever will do the will of our Father which is in Heaven, they shall know of his words whether they be of God: and if he submit his doctrine to be Examined by every one by this Rule, why should not every word of all others be examined by the same Rule: let us thus do, and we shall Ordinarily attain that which is indeed Extraordinary, even the true knowledge of spirituall things, the things of God, which are impossible to be perceived by the Naturall man. And accordingly I desire thee to judge of the Authour of this Booke, and no otherwise. Farewell.

Joh.
7.17

The First Chapter

of Reasons viewing of it selfe, how it useth
to run in a Creaturely Forme, when it
considereth of Christ and his
Testaments.

I.

Or, Senses.



ALL Strife and *Mis-understanding* concerning Christs Person and his *Testaments* which he left behinde him, ariseth from the defected Creaturely Reason, which will be a Mistris of All things or Beings, and looketh onely in the Multiplicity of Beings, and in the variety and difference of Beings, and doth but loose it selfe in such viewing, and breaketh it selfe off from its Centre, or Originall, and disperseth the Thoughts in the Multiplicity of Beings, that they cannot see what their ground is out of which they are sprung, and so in their Confusion and running out, breake themselves off from their *Chaos*, viz: from the Eternall WORD of God, and from the Eternall Divine speaking. In which spoken Word, all Beings, together with *understanding*, *Reason* and *Thoughts*, consist, and take their Ground and beginning from it.

2. For if the Abyssall, not Naturall, uncreaturall G O D, viz: the Eternall O N E, speake his WORD no more, and *that speaking should cease*, there would be no understanding Reason or Thoughts more, also no Nature nor Creature, and all Beings would be an Eternall nothing: for every Life ariseth from the Exhalation of the Eternall ONE, viz: from the *Abyffe*: and there could be no Formability in the Eternall One, according to which, or out of which sumthing might be made.

3. For if there were a formability to a figure, then there must also have been a caule from whence the forme were arisen, and God were not one onely God, who were without Ground, Time, and Place; for all that hath a beginning hath a *Ground*; but that which hath no beginning, is without Ground and Forme.

4. Every beginning goeth out of the Eternall O N E, through the Exhalation of the Eternall ONE, whereby the Eternall O N E bringeth it selfe into selfe-viewing perceptibility and findingnesse, to the Moving and forming of it selfe. Every visible and Invisible Being, Spirituall and Corporeall, have taken their Originall in the Exhalation of the Eternall ONE, and stand with their Ground therein, for the

How Reason useth to view it selfe in a
Creaturely ^a Imagelikenesse, when it
considereth of Christ and his Testaments.

Whence the Strife about Christs Testaments
ariseth; and how the same is an
Empty unprofitable thing.



ALL Strife and Mis-understanding concerning Christs Person, Office and Beeing or substance, as also concerning his Testaments which he left behinde him, wherein he worketh ^b Presentially, ariseth from the defected Creaturely Reason, which runneth on only in an Imagelike Opinion, and reacheth not the Ground of this Mystery, and yet will be a Mistris of all things or beeings, will Judge all things, and doth but loose it selfe in such Image-likenesse, and breaketh it selfe off from its Centre, and disperseth the ^c thoughts, and runneth on in the Multiplicity, whereby its Ground is confused, the Minde disquieted, and knoweth not it selfe.

No Life can stand in Certainty, except it continue in its Centre, out of which it is sprung.

Seeing then the Soule is sprung from Gods Word and Will, and yet is entered into its own Lust and desire to will of it selfe: in such searching of selfe-willing, it cannot reach its first Ground from whence it is sprung: and threupon it runneth without its Ground in meere uncertainty till it returne to its Originall againe.

Every Beginning goeth out of the Eternall ONE, viz: out of the Tri-unity of GOD, through the Exhalation, or speaking of the unity of GOD. As a fountain floweth from its Originall. Through which flowing forth, the unity bringeth it selfe into selfe-viewing findingnesse and perceptibility, to the Forming and Imaging of it selfe. Every visible and Invisible Beeing, both Spirituall and Corporeall, have taken their Originall in the Exhalation of the Divine Power, and are a ^d Reflection

^a Imaginariy
Manner.

^b At Present.

^c Inward
jerks or
thoughts.

^d Or, Re-
semblance
or Antitype.

the beginning of every Beeing is nothing else but an *Imagination* of the *Abyffe*, that the same bring it selfe by its own longing into an *Imagination*, and *Modelleth* and *Imageth* it selfe, and apprehendeth the *Imagelike* selfe, and breatheth it forth from the Eternall One to a viewing of it selfe.

• Or, *Exhalatib*
it.

• Or, *Haling.*

• Comprehend-
eth.
• Comprehen-
sibility.



* Or, after.

5. Which breathing is the Eternall Word of the Abyssall Deity; as a speaking forth of the Abyffe into a Ground, of the Unsubstantiall into a Substantiall: In which the whole Creation, with the speaking forth, as in the seperability of the speaking, hath taken its beginning, and doth yet evermore so take it. And every life doth consist in that seperability of the speaking, where the immodeled Imagination in the Exhalation parteth it selfe into seperability. In which Parting the sensibility of the onely life is understood, where the One vieweth it selfe in the Multiplicity.

6. Also heerein is to be understood the Ground of the *Properties*, in that the Parting of the Onely Longing bringeth it selfe into Desiringnesse, and doth incloseth and maketh it selfe Essentiall or Substantiall: in which Inclosivity the *seven formes* of Nature take their beginning, as is sufficiently declared in our other Writings.

7. Therefore say I, the cause that Men dispute and strive about God, about his Word, Essence, or Beeing, and Will, is, that the understanding hath broken it selfe off from its *Centre* or *Ground*: which Breaking off, is nothing else, but that the *Properties* (which are gone forth out of the Eternall out-speaking of the *Word*, into a *Creaturely Life*) have brought themselves into selfe-lust, to the out-speaking of themselves, and in their own selfe-conceived Lust, have broken themselves off from the Eternall Longing * towards the Word of the Eternall speaking, and brought themselves into an own sensibility of Nature, and confused themselves in the formes of Nature. Where all the thoughts or senses will dwell and ran without the Onely God in selfe Speculation and Reason: and can in no wise come to their *Centre* or *Ground*, except they sink downe into themselves in the Speculation, and goe againe into the *Ground* out of which they are Existed, and fall againe into the Eternall speaking Word, and give their owne wills into the Eternall speaking Word, that the same owne will of the *Creaturely Life* may be out-spokea with, and in the Eternall Speaking Word in the *Seperability* of the Word.

8. In which re-out-speaking the *New Regeneration* of the *Humane Life* and Will is understood. For the *Humane Life* was in the Beginning of Man, in the *Word of G O D*, and by the Inbreathing of the Word into the *Humane Body* was manifested, and came into Sensibility, Perceptibility and Willing. Where then the willing hath broken it selfe off from the Word, wherein the Life was, *without Creature*, and hath brought it selfe into a selfe-Seperability and visibility of its perceptibility of the five senses. In which Sensibility it now at present runneth, seeketh the Seats of God therein, but findeth onely a *misurableness*, and *Naturall* and *Creaturely* formednesse: wherein now

of the seperable will of God, and stand with their Ground therein. For the Beginning of every Beeing is nothing else, but an *Imagination* of the *out-flown will* of God, which hath brought it selfe into *Seperability*, *formednesse*, and *Imagelikenesse*; wherein lyeth the whole Creation: And *every life* doth consist in its *re-exhalation* and ^c *Reflection* in the same manner.

Seeing then that the Humane Life is an *out-flowing* and *Reflection* of the Divine Power, understanding, and skill, therefore the same ought to continue in its *originall*, or else it *looseth* the *divine knowledge*, Power and skill, and with *selfe-speculation* bringeth it selfe into *Centres* of its *owne*, and *Strange Imaging*, wherewith its *Originall* becometh darkned and strange.

As is to be knowne by *Erroneous Reason*, which ever teacheth concerning *G O D*, and yet hath no true understanding: also it never cometh to rest whiles it runneth on in *Strange Imaging*.

Therefore say I, that this is the onely *cause* that Men Dispute and Strive about God, his Word, *Essence* or *Beeing* and *Will*; that the *understanding* of Man hath broken it selfe off from its *Originall*, and now runneth on in *meere self-will*, thoughts, and *Imagines* in its own Lust to *self-ishnesse*, and *Imagineth* to it selfe another *Ground* to the *Divine Willing*, wherein yet there is no *true knowledge*, nor can be, so long till the *Life* returneth into its *Originall*, viz. into the *Divine out-flowing* and *will*.

And if this be done, then Gods will speaketh forth the *Divine Power* and *Wonders* againe through the *humane willing*. In which Divine Speaking the life may know and comprehend Gods will, and ^f frame it selfe therein. Then there is *true divine knowledge* and *understanding* in *Mans skill*, when his skill is continually renewed with *divine Power*, and when *divine skill* pres-
seth.

^c *Resem-
blance* or
Antitype.

^f *Or, Image.*

now it striveth about its owne Centre. For the own will hath brought it selfe into an own Centre, and broken it selfe off from the whole, and as to the tall is become as it were dead.

9. Therefore saith Christ, *Unlesse ye be converted and become as Children, and be new-borne through water and the Spirit, ye cannot see the Kingdome of God,* Matth. xii. 4. Joh. 3. 5. 7. The owne will should goe againe into its nothing, and then it standeth againe in the first Birth, and will be againe outspoken from the Eternall Word in a Divine Will. For whatioever it is (whose living and willing willeth or runneth without the Eternall speaking Word) that same is without the Eternity, and liveth miserably in the Time.

10. But seeing the soule hath its Originall out of the Eternall Word as a Power thereof, therefore it cannot Rest in the Beeing or Essence of Time, but seeketh its own Mother, who Generated it, and brought it into a Creaturely Forme, but its going forth, maketh that it cannot finde its Mother.

11. Therefore all Strife about the Divine Mysteries is an unprofitable thing, and is done from without, without God, in selfe-perceptibility, where the Sensibility vieweth it selfe in Nature in a Creaturely Forme. There is no comprehension or true understanding or knowledge of God, except the Image-like Reason forsake it selfe, and sink downe with its owne will into its Centre againe, out of which it is gone forth: viz: into the Eternall Speaking Word of God: that it receive that speaking or breathing of God into it selfe againe, and through the Divine Science or skill, speake in a Separable and sensible Forme: that it be a dwelling and Temple of God, wherein God will worketh, Governeth, and willeth. Else there is no true knowledge or skill concerning God and his Beeing or Essence.

Distinguisb.
able.

12. For no Spirit knoweth God or his word and will, unlesse Gods word and will be manifested and stirring in it. Naturall Reason without the Light of God seeth onely the Naturall Imagelikeness, and goeth on in its own Speculation, and frameth in it selfe the Divine Beeing or Essence, as if that were just such a thing. From whence is come the Strife amongst the Learned in Reason, so that Men strive and dispute about God, and about his Beeing or Essence and Will, where each of them holdeth his Imagination for *Divines*, and will have his own Image which he hath framed in the Imagination of his Reason, to be honoured for God: whereas yet it is onely a Naturall Image of Reason: and thus Men strive all the world over about these Images of Reason.

13. But a true Man, who standeth rightely in the Image of God, hath no Strife in Religion. For he liveth in his first Mother, who hath formed him with Soule, Spirit, and Body, and his whole Substance, into an Image: he can willeth and acteth with her: he is resigned into her, and yieldeth his will to her, and she feedeth and nouriseth him: Every property of the true resigned Man is nourished with its like. As first; the Body out of the Limbe of the Earth, is nou-

seth forth through the life, in that kinde and manner as in the Beginning it did flow forth from the divine Power and skill.

As Christ hath taught us, when he sayth; *Unlesse ye be converted and become as a childe, ye shall not come into the kingdom of God.* That is, that the life turne it selfe againe into God out of whom it is proceeded, and forsake all its owne Imaging and Lust, and so it cometh to the Divine Vision againe.

All Strife about the Divine Will and Beeing or Essence, whereby men despise one another, cometh from selfe Imagelikenesse, that one Man comprehendeth the Image of another, viz: *his thoughts*, and yet cannot rightly apprehend them. Where One Man sets himselfe in the Thought and Minde of another, and bringeth that which is his owne thereunto, and compelleth that which is anothers into his Meaning, and forcibly sets himselfe aloft in the Thoughts and Minde of another, and holdeth them for his proper owne; and will make a shew therewith, and therewith domineere in and over the Thoughts and Minde of others: Men must worship and reverence his Thoughts and Minde, and hold them to be the Word of God, or ⁸ the speaking of God.

Thus Man deludeth himselfe, and Robbeth God of his honour, taketh his Covenant in his Mouth, and yet hateth the Nurture of the Spirit of God, which therefore reproveth him in his Conscience, that he is but an Apostate Lucifer, and will compell others into his Image, that they shall hold it for the Word of God.

8 Or, Ora-
cles.

But a true Man, Inclineth himselfe, to his Originall, and forsaketh all Images, and desireth no selfe Image-bility of his understanding, except what God will frame and speake with and through him: and despiseth none, but

Thoughts.

tisched from the Earth: Secondly, the Body of the Senses and Reason which is a spirituall Body, is nourished from its *Astrum* or Constellation and Starres, one of which it hath its Originall. Thirdly: But the Soule is nourished in its Principle from the Word and Beeing or *Essence* of God: for it is out of Gods Word brought and come into a Body.

14. Now if it bring not it selfe in its own Imaginity and willing into self-hood, but bringeth its will againe into the Divine Speaking, then it gets its nourishment from the Essentiall Word of God, viz: from the *Essentiall Will* of God: this is its Nutriment, from whence it also reacheth and attaineth divine skill: For every Spirit seeth no otherwise, nor deeper, then onely into its Essentiall Imaginity; viz: into that *Essence* wherein it worketh, so that the same hath made it Imagelike through the Imagination therewith it formeth itselfe, and in such *Essence* vieweth it selfe, and so high also is its knowledge.

15. Therefore saith Christ: Except you turne againe with your Will and Imaginity, and become as a Childe, which hath no Imaginity in its Imagination, you shall not see God. Also ye must be new-bo-ne againe, or else ye shall not inheris the Kingdome of God: That which is borne of flesh: viz: of fleshly Imagelikeness, that is flesh and cannot inherite the Kingdome of God: but that which is formed and generated spiritually and through the Spirituall Imagination, that is Spirit, Joh. 3. 6. For to be spiritually minded is Life and Peace: and to be Fleshly Minded, is Death, and enmity to God, sayth St. Paul, Rom. 8. 6,7.

16. Into what the Spirit of the Will bringeth it selfe with its Imagination so that it impresseth and comprehendeth it, therein also it Imageth it selfe into Beeing or *Essence*: For no Spirit can bring any thing to passe without Beeing or *Essence*; If the Eternall One were not *Essentiall*, all would be nothing: and if that ONE had not a Will, there would be no Desire, nor Power, nor Word, nor *Essence*.

17. Indeed we acknowledge that the Will of the Abysse hath brought it selfe into a Longing and Imagination, of it selfe; whence *Nature* and *Creature* have their Original; Whence also the Naturall Life hath its Originall; which now also out of the Partiblenesse of the Exhaled will, hath its *owne Will* and Imagination, to forme and Image it selfe according to its longing and desire: As we see such changing in Nature, how *Nature* Imageth it selfe into so many kindes and Properties: and how those *Imaged Properties*, doe every one desire their like againe.

Sensible or
conceptive.

18. Seeing then we understand in Man, that he especially above all other Creatures desireth and longeth after *three* Properties. As first he longeth according to his apprehensive understanding, after the *Hidden God*: and though indeed he seeth him not with bodily eyes, yet he desireth him: Secondly, he longeth after his *Astrum* or Constellation, out of which the *Minde* and *Rationall Life* is proceeded, therefore the *Rationall Life* longeth again after its *Mother*. Thirdly, he longeth after the *Starres* or *Powers* of the Earth, and the other *Elements*, and desireth them for his Nourishment: and therefore we know also by this

but only distinguisheth the true from the false, the Good from the evill, and teacheth the Truth with Divine Powerfull out-flowing and will.

All Disputation concerning Gods Beeing or Essence and Will, is performed in the Images of the Senses or thoughts without God : For if any liveth in God, and willeth with God, what needeth he dispute about GOD, who or what GOD is ?

But that he disputeth about it, is a signe, that he hath never *felt* it at all in his Minde or Senses, and it is not Given to him that God is in him, and willeth what he will. It is a certaine signe that he will exalt his owne Meaning and Image above others, and that he *desireth* the Dominion.

Men should friendly conferre together, and offer one another their Gifts and Knowledge in *Love*, and try things one with another, and hold that which is Best, 1 Thes. 5. 21. And friendly instruct one another, and not so stand in their own opinion, as if they could not Erre : Seeing we have a Mighty Enemy against us, who suddenly bringeth strange Images into Mans thoughts, and maketh Men *Insult* : whence Sects and Scismes exist.

It lyeth in no Mans Person, that Men should suppose, that the Divine Understanding must come *onely* from such and such : For the Scripture saith ; Try all things, and hold that which is Good, 1 Thes. 5. 21.

The Touchstone to this Knowledge, is, First, the Corner-Stone Christ : that Men should see, whether a thing enter out of Love into Love : or whether alone purely the Love of God be sought and desired : whether it be done out of Humility or Pride : Secondly, whether it be according to the *Holy Scripture* of the Bible : Thirdly, is it according to the Humane Heart and Soule, wherein the Booke of the Life of God is incorporated,

this hunger of his, that he must have his Originall out of these Threes: For there is also such a threefold *Spirit* out of such an Originall to be understood in him: And then also such a Threecfold *Essence* or Substance, wherein his Spirit worketh; where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

19. But seeing the *Soule*, viz: the Inward Ground of Man, in Adam the first Man, hath with its longing and desire out of its first Mother (out of its first Originall) viz: out of the Divine *Word* and Will, turned out into the Operation of the Constellation and Elements, and formed it selfe in that Operation, and plowed it selfe into a *Strange Imagination*; whereby the Divine *Good*, viz: the Essentiall *Wisdom* of God is withdrawn: from which, with its longing desire, it hath broken off it selfe; thereupon it is wholly blinde as to God, and the first *Divine Essence*, (wherein God Created it,) is departed.

Fragility.

20. When the soule brought its *Imagination* from that [*Divine Essence* or *Substance*] out of and into the *Earthly* and *Astrall* property, then also its *Body*, wherein the Threefold Spirit worketh, became wholly *Earthly* *Groffe* and *Beastiall*; for into whatsoever the *Imagination* of the *Spirit* bringeth it selfe, such a *Body* also is, through the *Impression* of the *Spirituall desire*. As we see in Man, that he hath gotten a *Grosse Earthly Body*, wherein the *Principles* now stand in *Meere Strife*, *Contrariety*, and *Enmity*: from which, *Paine*, *Corruption*, *and Death* *exist*: which yet God did forbid him in *Paradise*, while he yet stood therein, *That he shouldest not Eat of the Knowledge of Evil and Good*, with the *Imagination*, *else he shouldest fall into such Necessitie, Misery, and Death*, and *die* to the *Kingdome of Heaven*, as it is also *come to passe*. *Gen. 3. 17.*

Adverſe.

21. When the Soule brought it selfe into the *Earthly Imagination*, it brought it selfe into the *Earthly Image*, and lost the *Heavenly Image*: whereas it should Image it selfe into the *Essentiall Wisdome*, viz: into the *Holy Heavenly Essentiall Word*, and take its Nourishment therestora: then it Imaged it selfe in the outward *Astrum* or *Constellation*, and in the *Serpents* and *Devills desire*: whereby in its *Noble Image* it became a *Vilard* and *Monſtir* in the sight of God, and lost its *Angelicall forme* which it had, as also *Paradise*, and the *Kingdome of Heaven*; and now with its *Ground* stood in the *Impression* of *Darknesse* in the *anger* of God, and must have ever stood in such *Vilardly Image*. If the Great *Love* of God had not come to helpe it againe, and that the *Divine Word*, viz: its first Mother (its first Originall) had not againe Inspired or Spoken the *Grace* into it; so that the same *Word* would with its most *Inward Secrecie and Love*, give it selfe againe into the *Ground* of the *Soule* with a *New well-spring* and *fountaine*, and bring the *soule* a *New Nourishment* into its *Life*, whereby its naturall *fiery* and *painfull property* becometh changed into the *Image* of God againe.

22. Which great *Divine Love* would be a *Death* to the ^{the} *Contrary will*, as also to the *Serpents* and *Devills Poyson*, and slay the *Monſtros Image* and *false*

and may very well be read by the Children of God: where then the true Minde hath its Touch-stone in it selfe, and can distinguish all things: If it be so that the Holy Ghost dwelle in the Ground of the Minde, that Man hath Touchstone enough, *That will leade him into all Truth.*

Christ's Testaments are a secret Mystery, and are prof-
fered to the *Minds* and *Thoughts* that are departed from,
and come againe to God, where the Lite bringeth it selfe
to God againe, and so will the *Thoughts* that returne to
God be first fed with Divine Power and Understanding:
the same afterwards *kindle* the Life, that it hunreth af-
ter God: to which afterwards is given Christ's Flesh and
Bloud for a^b *Pledge* and *Seale*, and the Divine Essence
or *Substance* will be imprinted therein: whence the Life
is brought againe into its *Originall*: viz: into Gods
Power and *Word*.

^b Or, *Pawne*
or *Earneſt*.

A *false Thought* or *Minde* of Man is nourished againe
by its *Likenesse*, viz: from its owne *Conjecture*, or from
highnesse of *Minde*, or from the *Subtilty* of the *Ser-
pent*: and these it desireth to *Exalt*, and put into an
Image: and that *Image* is a *Branch* on the *Tree* of
Satan.

Now that Man which is fed from the Divine Power
and *Spirit* in his *Minde* and *Thoughts*, he is *Divinely
Minded*, and bringeth forth *Good things* out of his *Good
Heart*.

But that Man who is fed in his *Thoughts* from the
Power and Will of the *Flesh*, he is *fleschly Minded* onely.

When Reason considereth of Christ's Testaments, and
thinketh, and considereth how yet Christ can be present
in his Testaments, then it thinketh, it is done after an
ⁱ *Image-like Manner.*

ⁱ *Imaginary.*

And when it knoweth that it is not done in an
ⁱ *Image-like Manner*, then it falleth quite from that,

selfe Imagination, and bring the first Image againe into a New Life, which New Life in this introduced Love should againe care of the essentiall Wisdome of God, and with its desire Image it selfe therein, that the true Divine Science may be manifested therein againe, and might worke in a Creaturely Life, and so bring it selfe together into a Creaturely Imaginity.

In the midst.

23. To which End also God Created Angells and Men, because he would Image his Eternall Knowledge with the Essentiall Wisdome in ~~in~~ Formes, in and with which the Eternall Spirit playeth, and hath thereby erected a Harmony of Divine fullnesse of joy, to the endless Solace of such Images, viz: of the Angells and Men, and those who have their rise out of Gods Word and Power.

~~Fr~~ ~~agility~~

24. And even therefore it is that the Eternall Word of the Divine Exhalation, with the Manifestation of so Great Love and Grace, (which inspired or spake it selfe in againe in Paradise after the Fall) is become Man, and hath introduced its Essentiall Love, viz: the Essentiall Wisdome of God, againe into Our Heavenly Esses and Substance that was faded as to God: and hath made our Substance that was faded as to God, living in him, with the Introduction of his living Divine Essence: and with this Introduced Essentiall Love, which gave it selfe ~~in~~ with the Essence of our soules, as also into our Flesh and Blood, hath with its will and desire broken the Monstrous will of the soule, viz: the selfe-fixed Image-like false desire, as also the Devils Imagination, which he had introduced into Man; and hath with his Love brought the false properties into the Temperature againe; and is become Death to Death, which held us captive, so that we must die to its Wrath and a Corruptibility in this Introduced Love, and so to the Humane Life, in this Love to spring forth through IT, to a new Will and Eternall Life.

25. This new introduced Love and Grace, hath given it selfe together into the Breaking of the Humane Life, viz: into the Dying of Man, in the Person of Christ, and brought the Humane received Owne-will, with it selfe, into Death and broken it: and hath suffered the Humane Image, (which the Owne-will, through its Imagination and Desire of selfe-hood hath made thus Grosse and

and thinketh HE is present onely in Remembrance: As when his Word is preached, then he worketh thus onely in the *same* powerfully: and so it thinketh also concerning his Testaments, that Christ worketh onely Spiritually *in the Faith*: and that the Testaments are *onely* Signes or Symboles, whereby wee should instruct our selves what he hath done for us, and therewith *onely* declare his Death, and the shedding of his Bloud, and should keepe it in lively Remembrance, to our Comfort.

Thus Reason understandeth nothing at all of the Kingdome of Christ, much lesse of his Person, or of his Office: and in that respect Men dispute and strive about it, and will needs attaine it with the Searching of Reason: all this attaineth not the true *understanding*: For Christ's Testaments are Heavenly, and Reason is Earthly & worldly: It seeketh Christ in the Time [or that which is Temporary] and if it finde him not therein according to their Power, then it supposeth, HE is present only to the ^k *Thoughts*, which cast themselves up to him ^kOr, *Senses*. in Heaven: But this will *not* renew the Life, and bring it into God againe: It will *not* make the New-Birth.

All Strife cometh from hence, that Men doe not understand that Heaven wherein Christ sitteth *at the Right hand of God*, that he is in this world, and that the world standeth in Heaven, and Heaven in the World, and are in one another, as Day and Night.

^k The Inward Ground of the Word, out of which the *Four Elements* are sprung, is the Heaven, viz. a Spiritual World: In that Inward Power Christ Ruleth, true God and

Triumph, or
shev.

vile, and brought it from the first Angelicall Image into such a Monster to hang upon the Crosse, and there to be put to scorne: and so hath borne the Eternall scorne which Man must have borne, as a spectacle upon the Crosse. And there openly made it appeare before all Angells and Spirits, how this great Grace of Love would destroy the Devills introduced Desire, and Death also: and with this new Introduced Love spring forth through death, and bring forth the humane Life through Death, and change the Wrath of the Anger of God into Love, and make Darknesse Light, and through this new introduced Love, convert and transmuse the Grosse (Earthly) Humane Image into a Heavenly Image againe.

26. As the impurity of Gold is changed in the fire or much more, as a Man may by the *Tincture* turne Copper, Lead, or Grosse Iron into Gold: so also is the Humané Spirit, together with the Body in their *Three Principles*, changed into the Divine power and property, and through Death brought into an Ever-
nall Life, which consisteth in Power and Glory in the Will of God.

27. Where now wee understand, that the humane Soule in this transmuted new Birth, and introduced Love, doth againe Earle of the *Essentiall Wisedome* of God, and with its will Imageeth [or frameth] it selfe in the Divine Science, and therein hath Divine skill and knowledge: And so by such Resurrection through the Death, (where the Man Christ in the Divine Power is arisen through

and Man, through the Outward World: For where Christ sayth; *Matth. 28. 18. 20. All Power is given to Me in Heaven and on Earth: Also; I am with you alwayes till the End of the World: Also; Hee shall rule over all his Enemies, till all his Enemies are laid under him as a footstoole,* *1 Cor. 15. 25. Psal. 110. 1.* This is to be understood of his inward Kingdome, where, in the inward Power he ruleth over the outward Earthly, and also the Hellish.

For the outward World is sprung out of the inward Spirituall World; viz: out of Light and Darknesse; which fabrick, before the Office of Christ stood in the Eternall Creatoſs Office; who from Eternity hath wrought [or effected] light and darknesse, viz: the Spirituall World: which fabrick is flown forth and become visible, and brought by God into a Creation, wherein Light and Darknesse, viz: Good and Evill, rule one with another: where is understood Hell and Paine in the flowing forth of the Eternall Darknesse, and the Light of Nature, in the flowing forth of the Light; and in that where Evill and Good ruleth alike, is understood the Kingdome of Nature, with hot and cold, and all other properties.

This Dominion hath God given to the Office of Christ, that he being both true God and Man, should rule over all the Propriety, and selfe-willing of this Kingdome, where Evill and Good rule one in another. As the Sun in the visible World ruleth over Evill and Good, and with its light and power, and all whatsoever it selfe is, is present every where, and penetrates into Every Beeing, and yet in its Image-like forme doth not pluck away to it selfe with its Efflux, but wholly giveth it selfe into Every Beeing, and yet ever remaineth whole, and nothing of its Beeing goeth away therewith: Thus also it is to be understood concerning Christ's Person and Office; which ruleth in the Inward Spirituall World visibly, and in the Outward World Invisibly, and through-

through Death, and hath made Death Life) is become a Lord over Sinne,

Death, the Devill, and Hell, and hath borne all of them in its Resurrecci-

on, as a p[ro]p[er]t[y] spectacle on the humane Soule and Body, as a Victor over

them.

28. And here may be rightly mentioned what Christ saith, Job. 17. *Father the Men were thine, but thou hast given them unto Mee, and I now give them this victory, viz: the New Life introduced into Death, that Death in them also may be Destroyed, that they in my Power may goe through Death, and in my Power be also thus transmuted, and through my Resurrection come againe to thee: and as I am arisken from Dead, and have brought their (by Me assumed) Humanity, to thee; so that I as true God and Man in One Person, am One with thee, and have possessed the Throne of Glory: So Father I will also, that those which thou hast given Mee, be where I am and see my Glory.*

29. Now seeing Christ hath said, Job. 6. *Hee is the Bread that is come downe from Heaven, that giveth life to the World, and that we should eate his flesh and drinke his bloud: and that whosoever eateth and drinkest the same, he would remaine in them, and they should remaine in Him; and whosoever eateth not nor drinkest not the same, they have no life in them:* Also Job. 4. *Hee would give us the water of Eternall Life, and whosoever should drinke thereof, should thirst no more, but it would flow in him to a fountaine of Eternall Life, and streames of living water should flow from him.*

30. Therefore here-following I will set downe a short fundamentall Exposition, what his Testaments, which he left behinde him, of Baptisme and the Last Supper, are, what Baptiseth and is Baptised, how it is done, and to what

ly penetrateth the *Faithfull Mans Soule, Spirit, and Heart.* And as fire gloweth through the Iron, and as the Sun worketh through and through an Hearb, so that the Hearb becometh Solar, [or filled with the vertue of the Sunne, and as it were so converted by the Sunne that it becometh wholly of the Nature of the Sunne]: so Christ ruleth in the Resigned Will, in soule and body over all Evill Inclinations, over Satans introduced Lust, and Generateth the Man to be a new heavenly Creature, and wholly floweth with it selfe into him, both as to Divine and humane power, so that the Faithfull Man becometh a right *branch on his Vine*, in which, God and Man (as to that same inward New Birth) dwelleth.

Now herein consist the Testaments of Christ, that Hee offereth himselfe to the¹ Faith, that Hee will give it his Flesh and Bloud, and all Grace, and Spiritually dwell in Man, as the Sun dwelleth in the Plant, and maketh the fruit Ripe and^m Tender.

So in like manner is the poore fallen Earthly Man, which perished in Soule and Body, againe renewed, and wrought out to be a heavenly fruit; where in the End, onely the Grossnesse of the flesh falleth from him, and the Spirit together with the Soule remaineth in Christ: and also heere in this Life according to this indwelling power, dwelleth in Heaven; concerning which St. Paul saith; *Our Conversation is in Heaven*, Phil. 3. 20. But the Body is in the World; and of the Worlds Essence: And now as the Heaven penetrateth the World, and giveth it Virtue and Power: so also Christ throughly penetrateth the outward Man with his inward ruling power, and resisteth the vaine Lust of the Earthly Nature.

Therefore say I; *none* understand any thing of God, except God worke it in his Minde andⁿ Thoughts; for all Naturall knowledge is outward in the World, and ariseth from its *Astrum*, and runneth on in surmisings,

¹ Text,
Glauben.
Vide Ch. 2.
v. 1. on the
second side.
^m Or, *supple.*

ⁿ Or, *senses.*

prof, and Effect it is done ; also how the participation of his body and bloud in his Testaments is effected ; with what Mouth, and what food it is ; also who partaketh thereof worthily, and how it is with the unwarthy.

The Second Chapter.

Of the Institution of *Baptisme*, what it is, who it is that Baptiseth, and what is Baptised ;
And how the ⁹ *Water-Baptisme* is to be understood.

¶ Or, *Baptisme* of Water.

* *Blazing.*

¶ *Affwaged or refreshed.*

* *Text.*

Impressed.

Impression.



I.

¶ *Hen* any will kindle a Fire ; they must have some substance that will take fire : it must be a substance, wherein there is an *Oyle* and *Water*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not so burne as to come to a shining Light : so also it is to be understood concerning the Soule ; When it brake its desire off from Gods Essence of Love and Meeknesse : which divine Meeknesse in it was as a Spirituall Oyle and fountaine of Water, wherein it ⁹ *allayed* its fiery souere, and therein its fire had a shining and Light : then its owne *Seperator* : viz: the Naturall Fist, & compressed it selfe, so that by such compression its properties became as a hard Stone.

doubting whether a thing be so or no: But the Spirit of Christ assureth in the Soule and Spirit of his Faithfull, and witnesseth in them that they are Gods Children, Rom. 8. 16.

Now how this present Essentiall participation is effected, and what the Covenant of Grace between God and Man is, both of the Old and New Testament: What Baptisme and the Supper of Christ are, shall be declared in the following Chapters.

The Second Chapter.

Of Gods Covenant after the Fall, what the Fall of Man is, and how God hath bound and united himselfe with him againe. What the Circumcision in the old Testament and the Baptisme in the New are.



When any will kindle a Fire, they must have some Substance that will take Fire: it must be a Substance, wherein there is an Oyle and Brimstone, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not so burn as to come to a shining light: so also it is to be understood concerning the poore Soule; When it brake its desire off from Gods Essence of Love and Meeknesse: which Essence in the beginning was in it, as a Spirituall Oyle and Water, and it was as a Spirituall Brimstone, wherein the Light of God did burne: then it brought it selfe into owne Desire: whereby it was shut up as a hard Stone, and lost all its Love and Meeknesse; and was as a burning Brim-stone-spirit, which could not be remedied, unlesse the Oyle of Divine Meeknesse and Love did flow into it againe.

To this flowing into the Humane property, there must be a Subject, as a Medium, or Meanes, or Antitype,

o Resem-
blance, or
thing of the
like nature.

Stone, or as a *hungry* source of Fire, wherein there is indeed great heat, and yet cannot come to any kindling [of Light] as a hard Stone which lyeth in the

* Or, is not of Fire, and yet is not properly the same with Fire, because of the hard compression of the fire.

pression of the Stone.

2. And yet a Man may understand that there is not only a *Hot* fire

in the perished Soule, as a hot burning Fire-source, but also a *Cold*

* Or, ~~Oppression~~. Fire-source, wherein Hot and Cold stand in Eternall strife and a Contrary Will: as the Cause of the true fire, vix: a darke fire-source of

Anguish, wherein there is always a desire of kindling, and yet no

* Text.
Impression.

kindling may be effected, because of the strong Compression: And that

the

whereby it may be done: whereinto also the Humane
Faith Entered, and received the virtue or power through
a Medium or Meane.

This Medium in the Old Testament is the *Circumcision*,
together with the *Sacrifices*; and in the New Testament
it is the *Holy Baptisme*, and *Supper of Christ*, together
with the *Word taught*, whereby the Divine Love and
Meeknesse, as the right *Anointing Oyle* of divine pow-
er is againe floweren into the * *Faith*: and so the shut
Mouth of the soule is received into and comprehended
in the *Covenant of God*, and opened againe by the
sweet *Grace*, so that it can againe Eat of the heavenly
Manna.

What signifieth now this Anointing?

P *Falsam* or
unction.
* *Glauben*,
See Ch. 1.
v. 28, on
the second
side.

Answer: Nothing else, but that as Man is *Imbured*
againe in Soule and Body, and so throughly penetrated
and healed that he is *capable* of the Divine Power againe,
viz: of the Divine fire of Love: so must his *Brimstone*
Spirit of the *Wrathfull fiery Soule*, perished as to God,
be remedied againe by the *Covenant of God* by such an
Anointing Oyle: As with the *Baptisme* there is powred
into it, the *Water* of the *Eternall Life* of Divine Meek-
nesse: and in the *Supper* is powred into it, the *fire-burn-*
ing Love in the *Life* of our Lord *Jesus Christ*.

Reason sayth.

*Cannot God forgive Man his sinne without a
Medium?*

Answer: The Matter was not about *forgivenesse*:
The Soule wanted not *only* *forgivenesse*, but a *New-*
Birth. It had brought it selfe into *owne-will*, and quite
broken it selfe off from Gods will, whence the *Eternall*
Darknesse existed in it: For the source of its *Life*, viz:
its own *Separatior* (understand the *Cause* of its *Creaturly*
Moving and Life) had lift up it selfe, and the properties
of



the Substance of the Oyl and Watery Meeknesse is gone, and is shutt up in such a hard indissoluble Death.

Text.
Impression.

3. And this is now that which God said to *Adam* : *The Day when thou shalt Eat of the Tree (or fruit) of the Knowledge of Good and Evil, thou shalt die the Death.*

4. Thus the poore Soule is poysoned through false Imagination, and through its owne compression of its desire, is come to be such a hungry fire-source ; which is onely a *shutting in* of the true Life, and a Ground of Darknesse, a source of Enmity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring it selfe into Light.

5. As a hard Stone is shut up, so the Soule was shut up, and was out of the good Love. Life a Poyson-Life, after that manner as out of Angels there became Devils: which now also are of such a horrible poysonous stincking fire source in their Essence, and cannot attaine the kindling of the Light: The cause is this, that they are become Enemies of the Divine Love, that the Love is to them a Death of their Evill Will and Essence, which would slay their false Life in the twinkling of an Eye, if they did but come therein.

Text.
Impression.

6. This compressed Substance of the Soule, perished as to God, and blinde as to God, the Great Love of God out of *meere Grace* came againe to help, as soone as the Soule together with the Body was thus fallen, and spake in or breathed in it selfe againe into the *Centre* of the soule, viz: into the Compressed shut up and vanished Heavenly *Ens* of the Soule, viz: into the source of Meeknesse which it had, which was no more Moveable.

7. Into this [Soule] the Moveable power spake in it selfe againe to be a New *Centre* and Covenant, that God would in the fullnesse of Time in this inspoken voyce of *Grace*, and in Mans vanished heavenly *Ens* introduce and Manifest his living *Ens*, viz: the *Essentiall Word* of his Power

of Life were quite gone forth from their Temperature, and had brought themselves into a strange burning fire, viz: into an anguishing heat and cold, into Eternall hunger and thirst, into Horror and Despaire: Where, in the Life of the Body and of the Soule, all properties were against one another, and Man stood in an Eternall dying source: Hee was become quite Blinde and Dead as to God: and the more he moyed himselfe in his owne ability to apprehend God, the greater was his anxious source: For the poore Soule was by Lust gone into Earthlinesse: wherein Satan and the Spirit of Errour had captivated it, and made it wholly Monstrous: And now the More it sought Rest therein, the greater was its Paine.

And this now is that which God said to Adam: *The Day when thou shalt Eat of the Tree of the Knowledge of Good and Evill, thou shalt die the Death, Gen. 2. 17.*

Thus the poore Soule is poysoned through false Imagination, and through its owne ^q compression of its desire, is come to be such a hungry fire-source, which is onely a *shutting in* of the true Life, and a Ground of Darknesse, a source of Eunity and Contrariety, wherein there is no more any true Divine Ens, wherein the Life might bring it selfe into Light.

As a hard Stone is shut up, so also the Soule was shut up, and out of its Good Life there became an Evill Life: as out of *Angells* there became *Devills*, which now also are of such a Horrible poysinous stincking fire-source in their Essence, and cannot attaine the kindling of the Light, and are an Enemy of all Love and Truth.

This Compressed blinde Soule-substance, and *perished* as to God, the Great Love of God, came againe to helpe instantly after that Fall, and spake it selfe in againe into the *Centre* of the Life, as a new Covenant, viz: into the source of Meeknesse which it had, which Love-source in it was no more Moveable.

And did set into the Humane perished heavenly Ens, his new Grace-Covenant, viz: the Destroyer of the Serpent; that God would in the fullnesse of Time in this inspoken voyce of Grace introduce thereinto, and manifest therein his living Ens, viz:

^q Impression.

What the Sacrifices and Circum; in the O.T. Ch. 2.

Power and Wisdome, with the Most high Love, viz: the Name J E S U S out of J E H O V A , and therewith make the vanished Essence or Substance of the Heavenly parts living and growing againe: whereof the Soule should Eat, and thereby its anxious fire-source would be transmuted and changed into a Love fire.

8. This *inspoken Grace-word* of the Serpent-Destroyer, that is it now, which the Soules of the Holy Children of God *before* the Incarnation of Christ, have kindled, that they beleaved God and his *promise*, of the fulfilling that was to come: *And in this Faith* have they sacrificed.

9. For their Sacrifices, especially of the first *Fathers after Adam*, were onely, that they represented an Image or Figure, how the Soule should be sacrificed in the fire of G O D S Wrath, and how through this inspoken-Grace-Ground and Covenant, the Soule should be transmuted in the fire of ^b Gods Wrath, and changed into a Love fire, and how it should enter into the Death and Dying of its self-will with the false Imagination, and should burne away the false will in the fire of Wrath, and in the power of this inspoken Grace of the Love and Meeknesse of God, goe forth through the fire into a cleare light, and so become a New-borne childe, that is no more Dark but Light: and how the Introduced poyson of the Serpent must sever it selfe therefrom, as the *smoke* severeth it selfe from the Fire and Light, so that then the Fire and Light becometh a clearer Glance, and no more shut up, as in the *Wood* it lyeth shut up *in the Essence*.

10. This Image, Type, or Figure, they set before them with their Sacrifice, and introduced their Imagination therinto, with the inspoken Grace of the *seede of the Woman*, and Serpent-Destroyer, that so their *Imagination* might Forme, Mould or *Image* it selfe in the Figure of Christ, that so the spirit of their Will might stand in a ^c Modelling, wherein it might worke in the Grace.

Or, Imaging.

11. For

viz: the Living Word of his Power and Wisdome, with the most high Love, viz: the Name J E S U S , and therewith make the vanisched Essence or Substance living and growing againe : from whence the Soule should againe Eat of the heavenly Substance, whereby its anxious fire source would againe be changed into a Love- fire : Of which the dry Rod of Aaron, [mentioned] by Moses, which grew againe and bare Almonds, was a figure.

This inspoken Grace-word of the Serpent-Destroyer, is it now, which the Soules of the holy Children of God before the Incarnation of Christ, have kindled, that they beleaved God and his Promise of the fulfilling that was to Come : and in this Faith have they sacrificed.

Text. Bild,
Image or
Type.



¶ For their Sacrifices, especially of the first Fathers after Adam, were only, that they represented an Image or Figure, how the Soule should be sacrificed in the fire of Gods Wrath, and how the Soule should through this inspoken Ground of Grace and Covenant, in the fire of Gods wrath be changed into a Love- fire : how it should Enter into Death and a Dying to its self-will of false Desire : how the false will should be burned off from it, and in the power of this inspoken Grace of the Love and Meeknesse of God, spring up or goe forth through the fire into a cleere light, and so become a new borne childe, which is no more dark but light : also did live no more in its owne will, but in Gods will : and how the introduced Serpents-Poyson in this transmutation doth sever it selfe therefrom, in that manner as the smoake severeth it selfe from fire and Light, whereas then the fire and Light becometh a clearer Glance, and is no more shut up, as it lyeth in the Essence of the Wood shut up : Even as the (Holy) Divine fire of the Soule was through sinne thus also shut up, which none could unshut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they set before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the inspoken Grace of the Womans-seede and Serpent-Destroyer, that so their Faith might thus Forme or Mould it selfe in the Figure of Christ, that the Spirit of their will, might stand in the figure and Image of Christ, that their Faith might Work in that incorporated Grace.

11. For without Substance no working can be: therefore they Imagined or typified to themselves the *Regeneration*, with the Sacrifices by fire, and formed or Imaged in them the Serpent-Destroyer, in the fire, how HEE would change Gods fire of Wrath in the foules-fire into a Light- and Love- fire, and how the Enmity would sever it selfe from the Soule: and how the Soule should through Christs Death, (where the Love of God gave up it selfe into this fire) be changed into an Angell.

12. By this Immodeled Image or Type they pierced with their desire and earnest Prayer, to God: and Gods Word of Grace also thus had modelled and inspoken it selfe in Men: and Now there was a Conjunction between God and Man: for the Humane desire went with this Image into God, and Gods Love desire went into this Image of the Serpent-Destroyer; and so the desire of Man brought this Image of the Imagination into the Sacrifice: and so the Sacrifice was kindled with the Holy fire.

Note.

And it was not a Common fire that they had. If thou Babell could-
est understand this, it were well for thee, and thou ~~were~~ delivered from
the Fables wherein thou runnest on thy Course.

¶ Or, *Animall Image.*

13. This Holy fire consumed their Sacrifice through Gods Imagination and kindling: to signify how the ^d Beastiall Image of Man should be preserved in the fire of God, and the *grossnesse* of the Element be consumed: and out of the fires Consuming should goe forth the right true created pure bright Spirituall Image in *Adam*, which through this Great Love shall be preserved ~~and~~ brought through into *Clarity* by the Fire: In which New Image, the Love it selfe would be the fire of life, that it might *no more* Imagine and Imprint falsehood.

14. With

For without Substance no working can be: therefore they Imagined or typified to themselves the *Regeneration* with the Sacrifices by fire, and formed or Imaged in them the Serpent-Destroyer in the fire; [typifying] how HEE would change Gods Wrath-fire in the Soule into a Light- and Love-fire; and how the Ennemy would sever it selfe from the Soule; and how the Soule should through Christ's Death, (in which the Love of God would Give up it selfe into this Wrath-fire) be changed into an Angell.

By this Immodeled Image or Type, with their desire and Earnest prayer they pressed through the Sacrifice to God; and Gods Word with the Grace had thus also with the Covenant Modeled it selfe in Men: and now there was a Conjunction between God and Man, for the Humane desire went with this Image through the Sacrifice in the Holy fire into God, and Gods Love-desire went into this Image of the Serpent-Destroyer: For God kindled the Sacrifice with the Holy Fire.

And it was not a Common fire that they had in their Sacrifices, though they used wood and Sacrifices thereto: yet their fire was not from a stone and a steele, but from the highest Tincture of the Paradiscall ground, from whence the fire of Life is sprung: If Man could understand it, and did not so runne on in blindnesse, it were well for him, and he were delivered from Babell and Fables.

This holy Fire consumed their Sacrifices through Gods Imagination and kindling: and there the humane introduced Will, which hangeth to Earthliness is cleansed and in the holy Fire purged, and ransomed from sinne, upon the future fullfilling. For the ground out of which this Holy Fire came, Manifested it selfe afterwards in Mans Life, in the Person of Christ.

Thus stood the figure in their Sacrifices [to shew] how the earthly Image of Man should be preserved in the fire of God, and how the grossenesse of the Elements should be consumed, and out of the Consuming of the fire should goe forth the right true created pure bright spirituall Image in *Adam*, which in the fire of Gods Wrath through this holy fire of the Great Love should be brought into *Clarity*: In which New Image, the Great fiery Love would it selfe be the fire of Life, that it might no more Imagine falsehood.

Note.

14. With such an *Imagination* and *Believe* or *Faith*, the first Men before Christ's time, (before he manifested himselfe in this incorporated Grace-Covenant, and became Man) were apprehended and taken into the Living Word of God, viz: into that Grace, wherein their Soule came into Divine Rest: untill at the *fullfilling*, that Christ fullfilled this processe, and arose from Death: and then Hee also with his Life and Substance in them, viz: in their Inward Ground of the Heavenly part which vanished in *Adam*; arose; and they *have* put on Christ, as to the Soule and spirituall Substance: and so now waite for their Body, out of the *Limis* of the Earth, viz: the Third Principle; viz: the Outspoken formed Substantiall *eword* Word; with its Spirit of the Resurrection at the Last Day: As also it is thus to be understood concerning Christians, which here *have* put on Christ.

Note.

15. This Ground of the *Holy Fire*, began with *Adam* and *Abel*. When *Abel* and *Cain* Sacrificed, God looked graciously on *Abel's* Sacrifice: for the Image or Type of *Christ* stood with his *Imagination* of *Faith* therein: therefore God kindled his Sacrifice with the *Holy Fire*, and it was acceptable before him: for it was a Conjunction with the Divine Desire: But *Cains* he looked not graciously on, for he had not such *Faith* or *Believe*, but stood in the perished Natures owne Lust and Desire, and had Imprinted or Imaged to himselfe the Kingdome of *this World*: and therefore the *Holy Fire* would *not* kindle in his Image or Type.

16. For *Cain* stood in the Image of the perished *Adam*, as a right figure of *Adam* after the Fall: and *Abell* stood in the figure of the New Regeneration, viz: in *Christ's* figure [signifying] how Christ would with his Sacrifice goe into Death: and so the Image of the perished *Adam* stood neere *Cain* [signifying] how Christ was come to seeke lost Man, and to Generate him a New with his Sacrifice.

17. But as the vanity of Men gat the *upperhand*, and their Nature became still more Evill and shamesfull, then was quenched this understanding of the *Holy Fire* among them, till the Flood came upon them, and destroyed them: which was a Type of the *Baptisme* [signifying] how the water of Eternall Life, viz: Gods Substantiall Meeknesse, would drowne and quench that *false Fire*, viz: the *false life* of the Soule, and how the Soule would grow up out of the *Holy Water* in the Meeknesse of God to a *New Life* of Light.

18. But when God renewed his Covenant with *Abraham*, which

With this Faith the first Men before Christ's time, (before Christ manifested himselfe in this incorporated Grace Covenant, and became Man) were apprehended and taken into the Living Word of God, viz: into the Grace, wherein their Soule came into Divine Rest: Note: till Christ fulfilled this Type, and arose from Death; and then hee also with his life and Substance in them, viz: on their Inward Ground of the Heavenly part, which vanished in Adam; arose, and was manifested, and they put on Christ in Soule and Spirit: and so now wait for their Body out of the *Limis* of the Earth, viz: the Third Principle of the visible worlds property, viz: the formed Outspoken substantiall word of the Resurrection at the Last Day: As also it is thus to be understood concerning Christians.

This Ground of the *Holy Fire* began with *Adam*, with *Abell* and *Caine*; when *Abell* and *Caine* sacrificed, God looked graciously on *Abells* sacrifice, and kindled it with holy Fire, and the sweet smell went up before the *LORD*: for the Image or Type of *Christ* in his Faith stood therein, therefore God kindled his Sacrifice with the Holy Fire, and it was acceptable before God: for it was a Conjunction with the Divine desire; But *Cains* he looked not graciously on; for he had not such Faith or beleefe, but stood in the perished Academicall Nature of own Lust and desire, and had imprinted or Imaged to himselfe the Kingdome of *this world*: and therefore the Holy Fire would not kindle in his Sacrifice.

Cain stood in the Figure of the perished *Adam* after the Fall, and *Abell* stood in the figure of the New Regeneration: [signifying] how Christ would with his Sacrifice goe into Death, and die for Man: and so the Image of *Caine* stood neere [signifying] how Christ was come to seeke the poore falne Man, and with his Sacrifice generate him a New.

But as the vanity of Men gan the upperhand, and their Nature became still more Evill and shamefull, then was quenched this understanding of the Holy Fire among them, till the Flood came upon them and overthrew them: which was a Type of the *Baptisme* [signifying] how the water of Eternall Life, viz: Gods Substantiall Meeknesse would drowne and quench that false fiery life of the Soule, and how the Soule would grow up out of the Holy Water in the Meeknesse of God to a *New Life* of Light.

Now when the time came that God renewed his Covenant with *Abraham*, which Hee had established in Paradise: HEE gave him the figure of Christ againe in the *Circumcision* and the *Holy Fire*;

Wilb.

was Established in Paradise, then HEE gave him the figure of Christ

c. *With*. againe ^c in the *Circumcision* [signifying] how Christ with his heavenly

Cloud would cut off Sinne and vanity from our uncleane Birth: And

therefore the *Masculine* Persons must be Circumcised in that same

Member, whereby the Humane propagation is Effected.

19. Further he sets before him the Figure of Christ by his Sonne *Isaac*, in calling him to sacrifice and slay his Sonne on the Wood, how it would goe with the humane Redemption; how Christ would be a Sacrifice in our received humanity: and he awakened *againe* the Holy fire which devoured his sacrifice: to signify how Gods Love fire would swallow up into it selfe Gods Wrath fire in *Man*, and turne it into Divine Love, and thereupon gave him the promise, that the *seede* of his Covenant, which would through this Holy Fire, through the Transmutation, through the dying of vanity, grow forth in the Love-fire, would be so great and so many as the *starres in the firmament*: Thus would Gods children through the Sacrifice and Death of Christ, through this changing grow forth out of the Holy Fire.

f. *Reconciliati-*
on.

g. *Fire noyse.*
h. *Or, into.*

20. This stood in the *Old Testment* in the figure, and the Atonement was done in the Sacrifice through the Holy Fire, which fire was an Image of the Wrath of God, which would devoure in it selfe the *sinnes* together with the *Soule*: for the Fathers property in the Wrath was turned into this g fire-impost, and the Sonnes property in the Love and Meeknesse brought it selfe in the Wrath: for they sacrificed the flesh of *Beasts*, but yet they brought their Imagination and Prayer into the *Grace* of God, and Imaged or Imprinted themselves in the Covenant of the *Grace* of Love.

21. And with this Imaging or Imprinting they entered into the *Sacrifice*, as into the fire of Gods Wrath, and Divine Love, wherein the atonement was done: and so the Wrath-fire of their introduced desire tooke the Earthly vanity, and consumed it through the beastiall property of the Sacrifice: to signifie, that *Man outwardly* hath assumed to himselfe beastiall Properties, and awakened them in him through false Lust.

21. Seeing

Fire; as is to be seene by the Sacrifices of *Abraham*, Gen. 15. how the Fire came forth betwēn the Parts, and how at the same time in a vision tērror and great anguīsh fell upou him, all which signifie the Death of Christ, and the transmutation of Soules.

The Circumcision of the Member of the Humane propagation was a figure [signifying] How the fleshly Man of Masculine and Feminine seede, should be cut off from the Image Created in *Adam*, through the Death of Christ, with the Anger of God: and through the bloud-shed of Christ be againe brought into the Eternall Virginity: therefore must the *Masculine* Persons be Circumcised on that same Member: to signifie the uncleane Birth after a Beastiall Manner, which is a ^u vanity in the presence of God: therefore God set his Grace-Covenant in the figure of Christ on this Member, and so set Christ before him, whom hee had set up for a throne of Grace, that they might walke before him, and that his anger might not eate them up, Gen. 17.

And he sets the figure of Christ forth with his processe

^u *Abomina-
tion.*

neere upon *Isaac* [signifying] how the Redemption of Man-

kinde should be Effe&ted. How Gods Love-fire should swallow

up into it selfe Gods Wrath-fire in *Man*: and turne it into Love:

and

Astoned.

22. Seeing then also such beastiall Properties hung to the Minde of Man, viz: the Animale soule from the Constallation, so that their Prayer and Will were not pure before God, therefore Gods Wrath-fire consumed this Beastiall vanity of Man in the Sacrifice through Beastiall Properties, and their Immodeled Image or Type of the Grace went with their prayer into the *holy Fire*: and there was the soulith-desire received in: that same Holy fire, now pierced with the received humane desire through the Fathers Wrath-fire in the Sacrifice.

23. And thus the Children of Israel in the Sacrifice and fire were released from their names and vanity, in a spirituall manner, upon the *future* fullfilling, till Christ would Come and assume our humanity, and give up himselfe to God his Father (as a Sacrifice,) into his *Wrath fire*, and with the manifested Love source in the Name J E S U S turne the Wrath into Love: where then the Wrath swallowed up the humane owne Will, and Gods Love-will, through Christ's Love, grew forth through Death and through the Wrath, and the humanity went through Death into the Eternall Life.

24. In this manner was Israel in the Type of Christ, through the Covenant of God, through the sacrifice and fire, after a spirituall manner ransomed from *sins*: for Israels Faith went through the Sacrifice into the *Covenant* of God, viz: into the Grace-Attonement of the Womans seede: and Gods Imagination went also into his Covenant made with *Adam* and *Abraham*: and there was a Conjunction: and the true attonement in the Covenant was done through the holy fire: which holy fire afterwards in *Christ* manifested it selfe in the humanity, and tooke away the Strength from the Poyson of the *wrath* of God, and turned it into Love, and brake open the strong Impression of Death in the soule fire, and brought the Divine Love and Meeknesse thereto.

25. But when the time drew neere that GOD would manifest his Love-fire through his Covenant in the Humanity, that the same fire should be kindled in the Humane Life, then God removed the Type, and with St John began the *Water-Baptisme*, and brought his *Covenant* out of the Circumcision into the Baptisme.

26. But saith Reason;
What is or signifieth Water-Baptisme?
What doth God thereby? also
what doth it Effect?

Text. Im-
pressed.

Answer: As is mentioned above: The Soule had so hard to compressed it selfe in its properties in the wrathfull *anger* of God, that thereby it stood in Eternall Death: In it was no divine *Love* *Em* more manifest or moveable, wherein it might be able to kindle the Holy fire of the *Law* of God: and therefore God sent the Baptisme before this holy kindling, and set it in the first Covenant: For when the Word and the power of the Holy fire, became Man, and manifested it selfe in Christ; then the Holy Word in the Holy fire through the assumed Humanity, spake in it selfe into its fellow-Members according to the Humanity.

Eintauchen,
Soaking or
steeping.

27. Now if this Inspeaking should take Effect in Man, and become *Substantiall*; then must the Divine Infusion goe before: for as the Word in the Covenant manifested it selfe in the humanity, then the

and thereupon gave him the Promise, that *this promised incorpora-*

ted Seede, which would through the Transmutation in the Fire,

through the Dying of Vanity, grow forth in the Love-fire, would be so

great as the Starres in Heaven.

But when the time drew neere, that G O D would manifest his Love-fire through his Covenant in the Humanity, that the same fire should be kindled in the Humane Life, then he brought his Covenant [typified] with Circumcision, into Water-Baptisme, and with St John began the Water-Baptisme.

But saith Reason;

What is or signifieth the Water-Baptisme?

What doth God worke thereby?

Answer: As is mentioned above: The Soule had so much enra-
ged it selfe with wrath, in its properties, that thereby it stood in E-
ternall Death: In it was Gods Love-Essence no more manifest,
wherein it might be able to kindle the Holy Fire of God, viz: the
Holy Life: therefore God sent the Holy Baptisme before, and set
it in the Covenant. For when the Word, viz: the power of the holy
Fire, became Man, and revealed it selfe in Christ, then Christ
with the holy Fire through the assumed humanity *inspake* him-
selfe into his fellow Members, according to the Humanity.

Now if this *Inspeaking* should take Effect, and become *Substantiall*,
then must the Divine ^x Infusion goe before: for as soone as the word
manifested it selfe in the Humanity, then the Meeke Love and Grace

^x *Einsetzen.*

▪ Instituted.

the meeke Love and Grace in the Covenant did flow forth: with this flowing forth of the Divine Love was the Covenant set ⁱⁿ and placed in the Water-Baptisme: for seeing Man was Earthly and Elementary, there must also be an Elementary Medium or Meanes for that purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a humane Naturall Substance might be in the middle, whereinto the Divine and also the Humane Imagination might enter, and Infuse it selfe in the humanity for a new Ens or kindler, wherein the Holy Fire might kindle it selfe in the dry soules fire.

28. As was done under Circumcision, in the Sacrifices, there the Beastiall fat was a Medium, wherein by such kindling, the humane desire through the Covenant went to meeke God, and Gods Imagination went into the Covenant: Thus stood the Holy Fire in the Covenant, opposite to the Wrath in the Introduction of the humane ~~fire~~ in the Sacrifice: Gods Imagination in his Love-fire went into the Covenant, and the Humane Imagination went also through the Sacrifice in the Fire into the Covenant: for in the fire was Gods Wrath met opposite, where through the humane Imagination must goe into the Covenant, and so consume the sinne and uncleannessesse in the Humane desire, which pierced to God: Thus stood in the Covenant the love-fire met opposite to the humane desire; and the same tooke the humane desire in the Wrath-fire to it, according to its purity.

29. As may be seen by Moses on Mount Sinai, where first the Fathers Property in the Covenant out of the Wrath-fire opened it selfe, and required Mans Righteousnesse, that the same should walke before God in full obedience and purity, and in purity draw neere unto him through the Sacrifice in the fire: And if not, then he would devoure them in the Curse through this Wrath-fire: which was an Image, Type or shadow: [signifying] how the humane vanity should and must be purged through Gods wrath-fire: But in the same wrath-fire stood the love-fire met opposite in the Covenant in the Sacrifice, as an Image of Christ, and quenched the Wrath-fire, so that the soules ~~fire~~ with its prayer and Will, could pierce through this wrath-fire into God.

30. Thi Love-fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-fire kindled, so that it devoured the Sacrifice, that is it, which in the limit of the Covenant, in the seede of the Woman awakened it selfe with heavenly Substantiallity, viz: with the Essentiall Wisdome, and gave it selfe up into our Substance, vanished as to God, yet heavenly.

31. Our substance vanished and shut up in Death, was signified by the drie Rod of Aaron, which Substance grew in this awakening and introducing of the Heavenly Living Love-ⁿ Essence, where Gods Substance became Man, in whom the Holy fire could Burne: For, the Divine Ens, which vanished in Adam, which grew againe with such kindling, was the food of this Love-fire, as a Spirituall Holy Oyle, wherein the Love-fire could kindle and burne: and that same Love-burning was the New Life of the Regeneration.

32. But seeing in o OTHER Men there should not be effected such a supernaturall kindling through the speciell Moving of God: [but] that other Men should all be kindled through this holy fire out of Christ; therefore went the Covenant

▪ Or, Substance.

▪ By OTHER may be meant OTHER men then be man Christ himselfe.

in the Covenant did flow forth : with this flowing forth of the Divine Love in the Covenant was the Covenant set in the Water-Baptisme : Seeing Man was of an Elementary Earthly kinde, there must also be an Elementary Medium or Meanes for that purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold ; that a humane Naturall Substance might be in the Middle, whereinto the *Divine* and *humane* Imagination might Enter, and Infuse it selfe in the humanity for an *Ens* or kindler, wherein the Holy fire might kindle it selfe in the dry soules-fire.

Eintauchen.

As was done by the Circumcision and in the Sacrifice, where the Beastiall fat was a Medium, wherein the humane desire in such kindling with the Covenant went to meeete God : and Gods Imagination went thus to meeete the Covenant in Man. Thus stood the Holy Fire opposite to the Wrath, and Consumed the uncleannessesse in the Humane *Will*, that it might pierce to God.

By *Moses* on Mount *Sinai*, wee see this Image also, where first the Fathers Property in the Fire manifested it selfe, and required Mans full obedience, to live before God in Holinessse, and draw neere to him in *purity* through the Sacrifice : If not then would he devoure them in the Curse through this fire : Which also was an Image, Type, or Shadow ; [signifying] how the humane vanity should and must be purged through Gods Wrath-fire : But *Israel* could not through the fire come to salvation and the Love of God, and through *Moses* goe into the Promised Land, but through *Joshua* and *Christ*.

Therefore God brought his Heavenly Substance with his Covenant into the Water-Baptisme, that there H 2 might

Covenant through the Water-Baptisme, with the out-flowne Grace for the Heavenly Ens of Man, viz: into the vanished Substance, wherein the Incorporated Paradisicall-Covenant of the Serpent-Destroyer blood, and pierced into the same Covenant.

33. Yet seeing the Humane Essence, which was become Earthly, should goe together with such piercing in, therefore there must also be such a Medium for it; wherein the Humane Essence can take hold: for in Gods Holiness it cannot take hold; for the will was rent off from that; therefore there must now be a similitude, wherein the Imagination of the Humane Nature may take hold.

34. For Christ also had this similitude, viz: the Elements, received from us Men, that the Divine Imagination might take hold in the Water: that so the Divine and humane Imagination together, might awaken and kindle the Incorporated Paradisicall-Covenant, in that manner as a Glimmering (Mother-) fire or tinder-fire cometh into the wood and Glimmereth.

35. After such a manner, through the Baptisme was introduced a Divine Mother-fire of the Holy fire, (a holy and Divine Glimmering fire) which destroyed and brake ~~sinnes~~ and Death to pieces in the Inwardnesse of Man, viz: in the vanished heavenly Ens: from which the dry withered Tree of the Inward Ground ~~wights~~ receive a life againe, viz: a Spirituall Oyle: In which new Spirituall Oyle of the Power of the Divine Light, the Love-fire, viz: the New-Life should burne.

36. This is now the Water-Baptisme, to which the Holy Ghost in the Inward Ground is the hand, which with the flowing forth of the Divine Love out of Christs suffering, Death, and Resurrection baptiseth with his Victory: That is; Hee Infuseth Christs Humanity, Suffering, Death, and Resurrection, into the Inward Ground, and kindleth the Incorporated Paradisicall Covenant with this fire, that the dry Rod of Aaron buddeith forth.

37. For with this Infusion of the Holy Ghost, Christ is bestowed upon Man: he is hereby incorporated to Christ, and the Heavenly Ens, which in Mary assumed our humane Ens, with the whole proesse of Christ, is put on him, and imprinted in his even heavenly vanished Ens, to a New Life which ~~buddeith~~ overcome Death.

38. As a Tincture, tinctureth wholly and throughly penetrateth the Steele, or as fire gloweth quite through the Iron: so heere it is to be understood concerning those who are capable of such Infusion, as shall further be taught.

might be a tolerable Medium, whereby he might introduce his Love-Essence into our vanished also heavenly Substance, wherein the Holy fire might kindle it selfe againe.

Even therefore, because the humane Essence was become Earthly; that Man might beare or endure it: for there must be such a Medium, wherein the humane Essence can take hold: for in Gods Holiness without a Medium it cannot take hold: the will was rent off from it.

Therefore God became Man, that he might [cause to] flow in us his Deity with the humanity, that we might comprehend or take hold of him: also that the Divine Imagination might introduce and awaken it selfe in Man, and co-worke with the humane [Imagination]: and therefore he assumed the humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptisme, was a Glimmering Mother-holy-fire, imprinted in Gods Love for a Subject or Object of Divine Imagination and working, whereby Death according to the Inwardnesse of Man would be broken to Pieces, and a new life spring forth: As fire in wood beginneth to Glimmer, so was this Infusion or Baptising, an ^z Anointing of the Holy Spirit, for a new Lifes Oyle, wherein the Divine Light might kindle it selfe.

This is now, the Ground of the Water-Baptisme, to which the Holy Ghost in the inward Ground is the hand, which with the flowing forth of the Divine Love out of Christ's suffering, death, and resurrection, baptiseth with his victory: That is; He Infuseth Christ's humanity, suffering, Death, and resurrection into Man, and kindleth the incorporated Paradisicall Covenant with this fire, that the dry Rod of Aaron cometh to Bud forth againe.

For with this Infusion of the Holy Ghost, Christ is bestowed upon Man: he is hereby incorporated to Christ, and the heavenly Ens, which in Mary assumed our humane Ens, with the whole processe of Christ, is put on and imprinted in him to a new Life.

^z Or, Undi-
on.

⁷ As a Tincture, tinctureth the Mettle, or as fire gloweth through the Iron: so here also it is to be understood concerning those that are capable of this Infusion, as it followeth further.

The Third Chapter.

A Briefer and *more* fundamentall Instruction,
how Man is Baptised by the *Holy Ghost*, with
Christs Suffering, Death, and Resur-
rection in Body and Soule.

1.



When God would introduce his Covenant with the Circumcision into the Water-Baptisme, then the Word of the Insoken Grace, wherein the Holy Fire of God was, First, before hand became a Man, and assumed first beforehand the Womans seede, as our soule and humanity, that he *might* baptise us with the Living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptisme was *necessary*, was out of the Elements: and now if it should be Baptised, the Covenant must first beforehand give it selfe into an Elementary Medium, as in the Humanity of Christ, and Sanctifie that Medium, that Man might through this Medium be baptised.

3. For it was not to be done *only* for the Heavenly Substance of Man, which vanished in Adam: in which the Covenant in Paradise incorporated it selfe, that it *alone* should be baptised; No; but also for the Soule, and for the Body out of the *Limis* of the Earth.

4. The *whole* Man *needed* the Baptisme: All the Three Principles of all the *Three* worlds in Man must be baptised: viz: The *first* Principle is the Eternall Nature, viz: the true Soules Life, that came out of the Word of the Inspeaking, into the Body; The *Second* Principle is the true Eternall Spirit; viz: the Holy Power of the Light and Love (which I call in this little Booke, the heavenly vanished *Ens* and Substance in *Adam*) wherein Adam vanished, viz: the Soules will departed out from it; The *Third* Principle is the Astrall Animall Soule,

The Third Chapter.

A Briefer and more fundamentall Instruction,
how Man is Baptised by the *Holy Ghost*,
with Christs Suffering, Death, and Re-
surrection, in Body and Soule.



When God would introduce his Covenant with the Water Baptisme into the humanity, then was the inspoken Grace-word of the holy fire of God, viz: the fiery Love; First beforehand become Man, and tooke first beforehand the Womans seede on him, viz: *our soule, spirit, and whole humanity*, that he *might Baptise us with the living Covenant*, which was God and Man.

For the Body of Man, to which the Baptisme was *necessary*, was out of the Elements: and now if it should be baptised, the Covenant would first beforehand give it selfe into an Elementary Medium, as in the humanity of Christ, and sanctifie the *same*, that Man might through this Medium be baptised.

For it was not to be done *alone*, for the heavenly Substance which vanished in Paradise; in which Substance, as in the most inward Ground of the humanity, the Covenant in Paradise incorporated it selfe; that the same Ground *alone* should be baptised: No; but also for the Soule, and for the Body out of the *Limis* of the Earth.

The whole Man needeth the Baptisme: All the Three Principles, viz: all the Three worlds Properties in Man must be baptised: The first Principle is the Eternall Nature, The *Mysterium Magnum*, the Great Mystery, out of which the visible world is sprung forth, a ground of the true Eternall Soule which through Gods inbreathing came into the Body: The second Principle is the true Eternall Spirit, viz: the Holy Lights-Power (which Power I call in this little Booke, the heavenly *Ens* or Substance vanished in *Adam*) which vanished in Adam with the Fall, as the Soules will departed out therefrom into Earthli-
nessse,

Soule, *Ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the *Limus* of the Earth, viz: the whole outward visible Man.

5. This *Threefold Man* was wholly fallen; for as the Divine Light in the Spirit of the Second Principle went out, he was quite blinde as ~~as~~ God, and dead as to Paradise; In this must a Divine Love-Ens be Infused againe, in which Love-Ens, the Divine fire and Light might againe kindle to a new Life; but if this ~~must~~ be done, then must the Holy Fire first *beforehand* manifest it selfe with the Covenant in the *Threefold Humanity*, as in Christ's Humanity, that Gods Spirit might baptise us out of, with, and *through*, this *threefold Humanity*; that Each Principle in us might be baptised with its like or similitude.

*For the Holy Ghost Baptizeth through Christ to the for-
giveness of Sinnes.*

6. The Holy Fire of the Divine Power in Christ Baptiseth his Temple in us, which the Holy fire, viz: the Divine life in us would possele, viz: the vanished Ens of the Heavenly worlds Substance, the Spirit of *understanding*, or of Power, viz: the Second Principle, or Angelicall Body out of the Angelicall worlds Substance, to which Substance Christ afterwards giveth his most holy spirituall flesh for food, in which he himselfe dwelleth: This Divine Love in the Holy fire baptiseth this Spirit, for it is an Ens of the Holy fire, wherein it burneth or liveth. And the first Principle, viz: the fiery Soule out of the Divine Science of the seperable speaking word, out of the Fathers Property, is baptiseth with the fiery Spirit of the Fathers Property, as with the fire burning Love.

7. *Thus so be understood.*

The Soule is of the Fathers Property, and in this Baptisme with his Infusion into the Soule, he giveth it to the Son in his Love-fire: The Fathers Property in the fire taketh hold on the Soule, first with the *Law of Nature*, with his Strickt Righteousnesse, with the Eternall Birth of the fire-Ground: whereby the hard Compressed Dead Soule in that Infusion of the fire is moveable, and its hard Compression

nesse, and brake its will off therefrom : The *Third Principle* is the *Man from the outward worlds Substance*, viz: the *Astral soule with its Body out of the Limus of the Earth, which standeth in the foure Elements.*

This *Threefold Man* was wholly fallen ; for as soone as the *Light in the Spirit of the Second Principle*, went out, he was quite blinde as to God, and dead as to *Paradise*, in this must a *Divine Love Ens* be Infused or imprinted againe, wherein the *Divine fire and Light* might kindle it selfe to a new *Life* : and therefore the *Holy Fire of the Great Love of God in the Covenant* must manifest it selfe in the *Humanity of Christ*, that *Gods Spirit* might Baptise us out of, with, and through, this *Threefold Humanity* ; that *Each Principle in us* might be baptised with its like or similitude : *For the Holy Ghost Baptiseth through Christ, to the forgiuenesse of sinnes.*

How is this Baptisme of the Holy Ghost Effected ?

Answer : *Gods holy Fire of the Divine Love power in Christ Jesus baptiseth his Temple in us, which the holy fire Life, viz: Gods Spirit will possesse*, viz: the vanished *Ens* of the *Heavenly worlds Substance*, the *Spirit of power and understanding* the *second Principle or Angelicall Ground* : to which *Ground Christ afterwards giveth his holy Spirituall flesh for food*, wherein the true ^b Express Image of *God doth Consist* : *The Divine Love and sweetnes in the holy fire*, baptiseth this *Spirit*, for it is an *Ens* of the *holy fire*, wherin it burneth or liveth : And the *first Principle*, viz: the *fiery Soule out of the Divine Science of the Seperable Eternall-Speaking word out of the Fathers fiery Substance* is baptised with the *fiery Spirit of the Fathers Property*, as with the *fire-burning Love*.

Understand this thus.

The *Soule* is of the *Fathers Property*, according to the *fiery omnipotency*, and in this *Baptisme*, in which the *Father* cobaptiseth, *Hee giveth it to the Sonne in his Love-fife* : understand the *Soule* is of the *Fathers fire*, become a *wrath-fire* : This *wrath-fire* with his *Infusion* he giveth to his *fire-burning-Love* : The *Fathers Property* in the *fire*, taketh hold on the *Soule*, first with the *Law of Nature*, as with his strickt *righteousnesse* of the *Eternall Birth of the fire-ground* : whereby the hard ^c Compressed dead *Soule* in that same ^d Infusion of the *fire* of the *Divine life*, is moveable, and its hard ^c Compression of the *false Magnetick desire* is broken in sunder and opened, in that man-

^b *Owne very Reflect Im-
age.*

^c *Impressed.*
^d *Eintauchen*

of the *false Magnetick Desire* is broken in sunder and opened, in that manner, as a Man strikes up fire.

8. Thus now the Divine Light of the Great Love is in the Opened Name JESUS out of JEHOVA in the *Centre* of the Fathers fire: When the Fathers fire, unlocketh the fiery Soule, then the light of the Divine Love ~~can~~ shine into it, and introduce the Love *Em* into it: for so soone as the Wrath fire unlocketh the Soule; *instantly* it receiveth the Love fire of the Sonne, and goeth into it; as fire Gloweth through Iron, or as a *Tincture* penetrateth Metall.

9. And thus is the Soule *given* from the Father to the Sonne, and thus *the Sonne Giveth* the Love-fire, *viz* the *Eternall Life*: for if the Fathers Property did not move together in the shut up Soule, then the Soule would remaine in its Impression in Eternall Death, and the Light *could not* be manifested in it.

*Commotion
or Concision.*

10. The *q* shrill sounding and kindling of the Fathers fire, is the fountain of humane *Repentance*, where man trembleth before sinne; for in the fire-glance is the *false compressed vanity* of *sinnes* in the Darknesse of the Soule Manifest, and the Love-shining in, of the Sonne, is the Meeke Love-Oyle, that uniteth and tempereth the *Concision* or shrill sounding, againe.

11. For *the Sonne is in the Father, and the Father in the Sonne*, and they

baptise together, The Father with fire, and the Sonne with Light:

after that manner as fire is struck, so that the *meeke Light-Glance* is mani-

fested

ner as a Man strikes up fire: thus a new fire of God is kindled, which ^c **Commotion**, or shrill sounding, is also the Ground of Repentance.

Now when the Fathers fire is stirred and kindled, then shineth the Divine Light of the Great sweet Love in the opened Name JESUS out of the Holy Name JEHOVA in the Centre of the Fathers fire, out of the unity of God, as the Beames of Divine Grace in the Soule: for the Soule is with this Glimps unlocked, and then suddenly the Light of Love taketh in the unlooked ground, & filleth it with the subitance of Love.

And thus the Sonne, viz: the Love of the Father, receiveth the Soule, and sanctifieth it, and throughly penetrateth it; as fire throughly penetrateth the Iron. And that is it which Christ saith: *Father the Men were thine, and thou hast given them unto mee: and I give them the Eternall Life:* Also: *This is the Eternall Life, that they rightly know thee Father, that thou art the true God, and whom thou hast sent, Jesus Christ,* Joh. 17. 3. 6.

In this inshining and indwelling Light, is the New Birth, and God is Comprehended and knowne in the Spirit: whereupon followeth instantly the true Faith, which willetteth nothing but what God will; for thus is Christ the Light of the Little World, viz: of Man, and giveth the Eternall Light-Life of God, to the Soule.

And thus the Soule liveth in the Father, and yet with the Sonnes office is governed and sanctified, and its anxious Fire-Life is a meere Love-burning: But the Fathers Concussion or shrill sounding is necessary, that the soules fire-source may be touched, that the Soule may finde what it is: for it is thereby brought into continuall Repentance and humility, when the Beame of Gods wrath often toucheth it, that it consider its fall, and is at no time secure: (for it hath a great Enemy neere it in its flesh and bloud, viz: Satans poyson) that it may no more run-on in its owne will as formerly: For the Soule in this Beame of wrath trembleth before sinne, and so sinne is

^c Trembling or Contriti-
on.

Note.

fefted out of the fire, and fo the fire burning is wholly-renewed and growne into

a Light Glance : The Fathers fire with its arrows conuenth the vanity in the

Soule, and the Sonnes Love healeth it againe.

Thus is the Baptisme according to the Inward Ground of Mans Soule

and Spirit, to be understood.

Text. Wib.

12. The Third Property ; of the Third Principle, in the Water-Baptisme, wherewith the body of the outward Worlds Substance, as also the Spirit of the Constellation in Man is baptised , is thus to be considered :

manifested in the Light : and then comes Sorrow and Lamentation over sinne on a heape. And thus standeth this pretious figure in the Inward Ground. For where the owne will of sinne is shaken through Repentance , there the holy anointing Oyle of Love penetrateth instantly and healeth these wounds. Thus the Father Baptiseth with fire to Repentance, and the Sonne with Love, to *Sanctification* ; and the Holy Ghost manageth the office, who baptiseth with a New life : For the whole holy *Trinity* baptiseth according to the Divine Manifestation; For without and beyond the Manifestation there is onely One Triune God in one onely Good ^f Beeing and Will, whereof a Man cannot say : the Father is wrath , this or that, but is the Triune Good Beeing : But according to his Manifestation, out of which the Soules and Angells, together with Every Heavenly and Hellish Beeing is sprung, (viz: after the Manner of the *Mysterium Magnum*, the Great Mystery ;) from hence ariseth his Wrath or fire-source, and that from Eternity in Eternity.

^f Substance
or Essence

Note : Thus now a Man may understand the Baptisme according to the *Inward Ground*, according to Soule and Spirit : viz: the Father Baptiseth with the Concussion or shrill sounding to Repentance with fire . in which fire , the bitter suffering and dying of *Jesus Christ* is impressed into the poore Soule : for the Wrath-fire which holdeth the Soule captive, is overcome and softened with Love : and this is impressed in the Soule as a victory : and the Sonne baptiseth with the holy anointing-Oyle of Gods Love, and healeth the poore shaken Soule againe : And the true Comforter the Holy Ghost, which goeth forth through Christ's Death, through Christ's Resurrection, through the Father in the Sonne , he baptiseth with a new Life, and giveth true Faith and understanding, that wee receive and know this.

The Third Property of the Third Principle , with the Water-Baptisme, wherewith the body of the outward worlds Substance, as also the Outward Life is baptised, that is considered as followeth:

By

dered: By the Water, viz: by the Element of the Body of Christ, the right Adamicall Man (which was created in Adam as to the Body, understand out of the outward worlds Substance) is baptised, for here the Holy Ghost baptiseth, who goeth forth from the Father and the Sonne, his Going forth is the forimation of the world, and the world is the outspoken, formed Word, and the Spirit of God it is that hath formed it.

13. For Hee is to be understood in all the Three worlds, in each world according to their Property: As in the Fathers wrath according to the Darknesse, he is the flame of Painfullnesse, and in the Eternall Light, he is the Love-flame of God: and in this world in Spiritu Mundi, in the Spirit of the world he is the formour and workmaster of every thing, in every thing according to its property: As the Seperator of the thing is, so also is the outflowne Spirit out of the outspoken word in every thing.

14. For in the outward worlds Substance, it is not to be understood, that the Spirit of its Substance, is called God, but it is the outflowne Spirit in the outspoken word of God, which with its ground standeth in the Word of God.

15. The Outflowne Spirit of the Outward Creaturely and Naturall Life, is flowne forth out of Gods Love and Wrath, out of Light and Darknesse, viz: out of the first and second Principle, as out of the Eternall Nature, out of the Speaking of the Word, and standeth with its Ground in Gods Speaking, for the Eternall Word exhaleth it selfe with that Spirit into a Creaturely Life.

16. It, (that same Exhaled Spirit) is the outward Creaturely Life, in Every Creature, according to its property.

It is the Soule of the Outward World, viz: the Inceptive Soule, a life of the four Elements.

Its power is a fiery and lightish Constellation: What the whole outward Constellation is in it selfe in its power; the same is that [Spirit] alone in it selfe: yet as a shut up Constellation that lyeth in the Temperament, and yet unfolds it selfe in Every Life, and maketh it selfe Seperable, according to the lifes property.

^t In the Temporary Creatures with a Temporary Property, and ^t in the Eternall with an Eternall Property.

In Man with a temporary and [fragile] Corruptible property, and also with an Eternall.

Which Eternall hangeth to the Eternall Exhaled Word (to the Eternall Exhaling): wherein Man at the Last Day, according to the visible Image, shall arise and come againe, out of the Corruptibility, and be presented before Gods Judgement (before The Judgement) and be put upon the Great fires-Prob, where the Mortall shall seperate it selfe from the Eternall.

Or, breatheth forth that outspoken Spirit.

Text. By.

Or, fiery T. i-
all.

17. Under-

By the Water, viz: by the Element of the body of Christ, the Right Adamicall Man out of the Elements, which was created in Adam, understand the outward worlds Substance, is baptised: for heere the Holy Ghost Baptiseth, who goeth forth from the Father and the Sonne, his going forth is the formation of the world, and the world is the outspoken formed Word, and the Spirit of God it is, that hath formed that outspokēn Word.

Hee is to be understood in all Three Principles or Worlds, in each world according to their property. As First in the Fathers wrath according to the Darknesse, Hee is the flame of painefullnesse: and Secondly, in the Eternall Light he is the Love flame of God: and Thirdly, in this world in *Spiritu Mundi*, in the Spirit of this world hee is the formour and workmaster of Every thing, in every thing according to its property: as the Seperator or *Archæus* of the thing is, from whence it ariseth, so also is the outflowne Spirit out of the outspoken word, in every thing.

And it is not to be understood, that the Spirit of the Outward Substance, is called God, but it is the outflowne Spirit in the outspoken Word of God, which with its Ground standeth in the Word of God.

The Outflowne Spirit of the outward Naturall and Creaturely Life, is floweren forth out of Gods Love and Wrath, out of Light and Darknesse, viz: out of the first and second Principle, out of the Eternall Nature, out of the Speaking of the Word, for the Eternall Word, hath breathed it selfe with that Spirit into a Creaturely, Image-like Life.

It is the Soule of the Outward World, a Life of the foure Elements. Its power is as a fiery and lightish Constellation: What the whole outward Constellation is in it selfe in its power, the same is that [Spirit] every where alone in it selfe, yet as a shut up Constellation that lyeth in the Temperament, and yet unfoldeth it selfe in every Life, and maketh it selfe Seperable, according to every Lifes property.

Note.

Courteous Reader, this is what our Authour, blessed in the Spirit of the high knowledge indeed readily began to bring to the easier understanding for the simple, but hath not finished it, for *A. + O. 1624. in his Jubilee-yeare, or 50th yeare of his Age, he went, according to the Mystery, againe, into his Grave or Magick and Mentall Principle.

* Anno.

Note.

17. Understand us now heere sightly thus, concerning the Baptisme of this Outward Spirit: The Inward Holy-Spirit of Divine Love kindleth the Outflowen Spirit, and anointeth it with Divine Power: For, the humanity of Christ according to our Outward Spirit was anointed of the Holy Ghost: and that same outward Spirit of Christ, which in Christ's Person in the Elements of the Body ruled after a humane Manner, that in the Covenant of his Testament in the Water-Baptisme, anointeth the Inward ground of the Water; and the anointed power in the water, in the word of the Covenant, anointeth the true Man, which in Adam was Created out of the *Limus* of the Earth; and so also it anointeth the *Spiritus Mundi*, the Spirit of the world; viz: the right ^x *Astrall Soule*, which at the Last Day shall come againe and be tryed.

18. Now understand us dearely and well, it availeth us much: This Anointing of Water-Baptisme, is anointed with Christ's suffering, death, and resurrection; it is anointed with Christ's shedding of his bloud, with which heavenly bloud, he changed Gods Wrath into Love, and besprinkled Death in the humane Property, wherewith he anointed the Earth, when he *shed forth this his bloud* upon and into it: Note also: It was anointed therewith, when Christ yeelded his anointed Life of the outward humanity received from us, in his Death, into this *Spiritus Mundi*, this spirit of the world *againe*, and anointed that also with his Anointing in his Death: viz: where his outward mortall soule, received from us (which dyed on the Crosse, and yeelded it selfe into the hand of God, as into his Outspoken Word) went out of the Body into the Elements: Also: It is anointed therewith where this his outward Soule with the Eternall Soule, wherein the holy Ghost was; penetrated through Death and Hell: And also therewith, where the Holy Ghost in the Word, received this his dead Astrali Soule, out of death, and brought it through death with his resurrection into Eternall Life, where Gods Love anointed it with the Eternall Life.

19. This Anointing of Christ is understood in the Water-Baptisme as in the Covenant of God, for God anointeth in the humanity of Christ the Elements of the Body, together with the Mortall and Immortall Soule, and bringeth Christ with this anointing into his Death, and into the Wrath, and through Death into the Eternall Life; And this Anointing (wherein Christ hath overcome Gods Wrath, Sinne, Death, the Devill, and Hell) hath God with his Covenant of the Old Testament ordained in the Water-Baptisme, and offereth it now to Every man.

20. And lo now if man cometh it, and inclineth himselfe to it, as a Man, and not a Beast, then the Holy-Ghost baptiseth the inward Ground, viz: his Temple, which himselfe possesseth, viz: the true Eternall

ternall Spirit, together with the Eternall Soule: And the anointing of Christ, out of his humanity received from us, anointeth and baptiseth in us the true first Man Created in Adam out of the Limus of the Earth, together with the Mortall Soule, (yet that a Man may understand the Ground herein, is that) which shall arise and live Eternally.

21. This is done through Christ's suffering, Death, and Resurrection in his bloudy ⁷ Conflict; viz: the victory of his Death is the hand that baptiseth. Note; the right Man is baptised unto Life, and the Serpent-Grosse earthly Man, is baptised with Christ's Death and dying, so that he shall dye, and leave all his evill lusts and desires to the Death of Christ, that that may kill it, and bring a new will out of the Death of Christ, out of Soule and Body.

22. *The Evil Man*, viz: that Serpent-Monster, is taken with this baptism (viz: where the hand of God, viz: his speaking Word it selfe, taketh and baptiseth) and is buried with Christ in his Death, and in that Hell, into which Christ in his dying entred: understand, into the Darknesse of Gods Wrath, viz: into the *Abyffe of the humanity*: and this anointing in the Baptisme bindeth and uniteth it selfe with the true Adamicall first Body, which was before the fall of Adam, and generateth, through Christ's victory, a new will in soule and body, which obeyeth God.

23. Thus then according to this anointing, the true Man standeth in the Anointing of Christ, and the Serpent-Monster standeth in Gods wrath: and yet during this time [of life] dwell in one body, but each in its Principle, viz: in its own Property; concerning which S^t Paul saith; Rom. 7. 20. 25. Now if I sinne, it is not I, but sinne in the Evill flesh that doth it: Also: so then I now serve God with the minde of the anointed Ground, and with the Minde of the false flesh I serve the Law of sinne.

24. And saith further: Rom. 8. 1. 28. Now then there is no condemnation to them that are in Christ Jesus in his anointing, which according to this purpose of God are called in the Word, or are thus comprehended in the Calling in the Anointing: where he then meaneth the right anointed Man, which in this time [of life] sticketh hidden in the ² Scales of the Earthly Body, as fine Gold in a Grosse stone, and yet according to the Anointing dwelleth in Heaven; as S^t Paul also saith; Phil. 3. 20. Our Conversation is in Heaven: Also Rom. 6. 15. Gal. 2. 17. Shall we then that belong unto Christ be yet sinners? that be fayne from us: where he meaneth the Anointed Ground, and not the beastiall Monster of Earthliness, full of Evill inclinations, which standeth in the wrath of God, the Condemnation; and shall not inherite the Kingdome of God, which yet in this [life] time, bangeith to the right anointed Man.

⁷ Or, Fight or combat.

² Viz: Shell.

25. The anointed Ground is the Christian, and not the outward Grosse Beast: The Anointing it is, which daily breaketh the head of the Monster the Serpent, viz: the Evill Earthly will, where the Strife in Man is, where one property willett Evill and the other Good, and that which overcometh, driveth Man on to Work: Therefore shall and must Mans Works be Judged, and every one be gathered into its barne: viz: that which is done in the power of the Anointing, into the Kingdome of God; and that which is done in the power of the Monster the Serpent, into Damnation, into the Darknesse of Wrath and Death.

The Fourth Chapter.

Of the Outward Water-Baptisme by Mans hand: who is worthy to performe such Baptisme? and what Baptised Infant doth worthily receive this Baptisme; how it goeth with the unworthy hand, as also with the unworthy Baptised Infant.

In this time bigly necessary to be considered.

I.



When God established the Testament of his holy Covenant of Grace in Paradise, out of the Type and Sacrifices, & would ordaine the Circumcision into Water-Baptisme: then he bringeth forth a Branch out of his Covenant in a humane Manifestation, and began the Water-Baptisme thereby; As is cleerely to be seene in *John the Baptist*, who was proclaimed by the Angelicall Message or Embassie, and moreover of the stock of the high Priests.

2 His Incarnation or becoming Man, came not from the will of the flesh, for his Father *Zachary* and Mother *Elizabeth*, which were ancient people full of Dayes, who were cleerely dead in the fleshy sperme or seede, where the ability of Man was cleerely gone: The seede of *Zachary* and *Elizabeth*, was raised up through the moving of the Holy Ghost out of the Paradisicall Grace-Covenant in their now quite vanished Spermatick Property.

3. Indeed

3. Indeed he came out of the humane Ground, but not out of humane ~~abili~~^{abili}, for the Anointing in the Covenant awakened it, so that their sperme, above the course and power of Natures owne ability was unlocked: which *Holy Ghost* raised up a seede out of the humane sperme, and to that purpose chose ^a it in its first beginning.

4. But the anointing of *John* was done in *Maries* Salute, when shee came to old *Elizabeith*, and the divine anointing stirred in her (understand in *Mary*) out of *Christs* Incarnation or becoming 'Man: When *Mary* full of this anointing, saluted *Elizabeith*, then the Incarnation of *Chryst*, diffused with the anointing through the salute of *Mary* in *John* in the Mothers womb: and not onely in *John*, but also in his Mother *Elizabeith*, so that shee was full of this anointing, and both the Mothers prophesied in the Spirit of this anointing.

5. And this is the Baptisme of *John*, when as he was anointed with the Incarnation of *Chryst*, out of *Christ*, and received the Baptisme of the *Holy Ghost* out of the Covenant in the Mothers womb, so that he should be a Forerunner and declarer, that the time of the Anointing, and fulfilling of the Covenant of God, was at hand: that God hath introduced his Covenant of the anointing of Grace, into the humanity, and that the Covenant is become a Man: that God will hence forward shew forth his anointing through the humanity of *Christ*, through an Elementary Medium or Meanes, (that consisteth no more in fire, as in the Old Testament, but in Love and Meeknesse of Water, so that the time of Grace is at hand, wherein God hath given his anointing into the humanity.

6. And then wee see that God there began no new Covenant, but onely a New Ordinance: for *John* suffered himselfe to be Circumcised, as also *Christ*: *John* tooke the power and calling out of the Covenant of the Circumcision, out of the Sacrifices of fire, and by the command of God brought them into the Water-Baptisme: to signifie that hence forward sinne should be drowned by the death of *Christ* in his Love and Meeknesse, and no more burne in the fire, as was done by *Israel* in the Type.

7. Moreover wee see by *John*, that he did not yet baptise with the forgiuenesse of sinnes, but with Repentance, viz. with the Spirit of the anointing to Repentance, which soundeth through the hearts of Men, and prepareth the way for the Spirit of *Christ*, which unlocketh the Doores of Mens hearts and soules, that after ^b him, the King of Glory might enter in at those Opened Gates; concerning which *David* sayth; Open the Gates wide for the King of Glory; that the King of Glory, viz: *Christ* may enter in, Psal. 24. 7. 9. And as *John* witnesseth, He baptised with water to Repentance and forgiuenesse of sinnes, yet he is not *Christ*, but after him cometh he that hath the fan in his hand, who will baptise with the fire of the Spirit, Luk. 3. 16, 17.

^a The Seede.

^b Viz. *John* the Baptist.

8. Also wee see in *John*, that he must be the sonne of a Priest, who were conversant about Circumcision and Sacrifices: he must come out of the Law of the Covenant, and suffer himselfe to be Circumcised, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumcision, begin the Water-Baptisme; viz: the Ordinance of Grace and forgiuenesse: for sinne should be destroyed now no more by fire, but by Love, which God manifested in the Covenant through Christ; it [sinne] should be drowned and changed by Gods Meeknesse.

9. Therefore also, God ordained for this destroying of finnes this meanes of the Water-Baptisme: to signifie, that sinne should be drowned in the blood of Christ, in his Love and Grace, and that Man should henceforth have an open Gate of Grace to God in the Love and Meeknesse, so that now with the Repentant sorrow for finnes, with the forsaking of finnes he may Enter through this Gate into Grace.

c The absolution
from finnes.

d Or, Power.

Note.

e Or, Thing.

f Or, Ineffectu-
all.

g Absenteth or
withdraweth.

10. And wee see heere in *John*, the beginner of the Water-Baptisme, what Man is worthy to baptise with this new Grace-Covenant, viz: such a one, as also beforehand, hath been baptised with this Grace, as *John* was by Christ, who was Baptised even in his Mothers womb: for flesh and blood without this anointing cannot Baptise: for this Might, standeth not in the ^d authority of Man, but in Christ's ^d authority.

11. A Christian, in whom is the anointing of Christ, baptiseth with the anointing of Christ, for the Holy Trinity baptiseth with the Grace-Covenant of the anointing, with Christ's Incarnation or becoming Man, with his suffering, death, and victory: Now will any baptise, they must not onely baptise with the Hand and Water-Baptisme, but also with the *Faith* of the anointing.

12. An unfaithfull, or unbelieveing Baptiser, doth no more in this high work of the Baptisme; Then the Font-stone [or Basin] doth, which holdeth the water: for though he sprinkle or powre water; and useth the words of Christ; yet he Effecteth nothing therewith, but is dumb [or dead] in the working, except the Covenant of Christ worketh and baptiseth: he is but meerly a *Medium* or means, like a worklesse [inanimate] ^e Substance, that doth not it selfe work together in this Covenant: but onely doth the work, in which work God worketh in respect of his Covenant.

13. Not so to be understood, as if the worke by the unworthy hand were therefore wholly ^f powerlesse: no, the Covenant of God, g severeth not it selfe; for the unworthy hands sake, which is but a *Medium* or Means: for faithfull Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their seede; and generate Children out of the property

erty of their bodyes and soules : now if they be baptised in body and soule, and have put on the anointing of Christ, wherefore then not also the *Ear* of their bodyes ? if they be the *Temples* of the *Holy Ghost*, (who dwelleth in them ;) and eate Christ's flesh and drink his blood, so that Christ is in them and they in Christ ; as Christ sayth ; Job. 6. 56. Wherefore then not also the fruit of their Bodies ? For Christ sayth indeed (Matth. 7. 18.) *A Good Tree cannot bring forth bad fruit, and a bad Tree cannot bring forth Good fruit : If the eye of the spirit be light, then is the whole body light : If the Leven be Holy, then is the whole Lump Holy,* Matth. 6. Rom. 11.

14. John was baptised in the Mothers womb through the Spirit of Christ out of *Maries* voice , as also his mother *Elizabeth* : and wee see clearly, how it came to passe , for as *Elizabeth* heard the Spirit of *Mary*, the *Holy Ghost* moved in her, and also in her fruit alike ; they received the Baptisme of Christ out of his humanity alike , the Mother with the Sonne : wherefore then not also now at present, in holy Parents, in whom the anointing is, *For such as the Tree is, such is also its fruit : But the Covenant in the Baptisme is therefore, that every one should themselves with their owne will, as a particular branch on the Tree, and as a life of their owne, put on the Covenant of Christ, as through the outward Medium or Meanes ordained thereunto.*

15. Not to understand ; that a childe of honest anointed Parents, which hath attained life, though it dye before the Baptisme, that it is *not* in the anointing of Christ ; It hath indeed put on the anointing of its Parents, for it is existed out of their substance, out of their baptised soules and bodies substance, and onely needeth, if it liveth, to enter into the Image of the *visible Covenant*, as a life of its owne ; and with its will give it selfe up into that which it inheriteth from its Parents : But seeing a childe *understandeth not* this, therefore the Parents doe it with *their* Faith, and every one of those that are called to that work, viz: the ^h *Witnesses* or God-fathers and God-mothers, who in their faiths desire with their Prayer ⁱ recommend the childe to the Covenant of Christ, and *present* it in the Covenant of Christ to the *Holy Trinity*, and desire the Covenant to be upon this Childe.

16. All these, both the Parents and standers by : viz: the faithfull Baptiser and *Witnesses*, *work* with their faith in the property of the Childe , and reach out to it with their faith the Covenant of Christ : for the will of their Faith , taketh the Childe's will being *without* understanding, into their faiths desire, and so beare the childe's will in their will, with their anointing into the Covenant of Christ, viz: before the *Holy Trinity*.

17. When the Baptiser sprinkleth or poureth the water upon the Childe, then is his faith together in the water , and fastneth it selfe

^h Pathen
Gossips.

ⁱ Transferre or
deliver over.

in the words of Christ, who sayth; *Math. 28. 19.* Go hence into all the world, Baptising all Nations, in the Name of the Father, Sonne, and Holy Ghost: Upon Christ's command they Baptise Men, the Baptiser Baptiseth with the Hand, and with Faith: and the Parents together with the Witnesses, baptise with their Faiths desire, with the anointed will: they infuse it into Christ's Covenant; and Christ infuseth himselfe therein, with his Bloud, Death, and Victory, viz: with the victory of his Death: and kindleth the faiths Ens of the Childe, with his love fire.

* Hatcher, bree-
der, or Em-
ber.

18. Thus the Graine of Mustardseed of the love-fire, soweth it selfe into the Childe's Soules and Bodies Ens, as a Glimmering ¹ Mother of Divine Love: which Mother afterwards, when the childe getteth understanding of its owne, is more kindled through Faith, Repentance and Prayer, and becometh a high shining Light: and when afterwards the Mouth of *Faith eateth Christ's flesh and drinketh his bloud*, then this holy Mother love-fire, attaineth holy Oyle to the burning of its Life.

19. With the Baptisme is implanted the humanity of Christ according to the holy Love-water, viz: the Water of Eternall Life, in which water the holy fire may burne: and with the Supper is participated the Holy Tincture in the bloud and flesh of Christ, viz: the true Love-fire burning, a spirituall Anointing Oyle out of the divine fire and Light, which the water of Love kindleth, viz: the Baptisme-Covenant: And though a Childe be borne of *Holy Parents*, and in the Mothers womb be cleerely in this Covenant, yet it ought also to put on this Covenant in its owne selfesubfistit person, in its owne lites will: for this Causē, that in the flesh, Sinne and nncleanness is together propagated and inherited, and therefore should it selfe put on this Covenant: for it ought and must it selfe with the Covenant of Grace *break the head of the Serpent* in the flesh, and therefore it ought also it selfe to put on Christ with his victory: For Christ now offereth himselfe, to it selfe, it ought therefore in its owne person to receive him with its owne will, and give its ^{owne} will up to him.

20. For the Baptisme is nothing else but a marriage or Contract with God ¹ in Christ's bloud and Death, wherein Christ bindeth himselfe to Man with his victory and Resurrection, and placeth Man *therein*: And Man in the Baptisme giveth up his Adamicall averse will to the *Death of Christ*, and desirereth to dye to his owne will in the Death of Christ, and to rise againe through Christ's Resurrection out of Christ's Death, with, and in Christ, to a new will, and to live and to will with Christ: For wee are through the Baptisme with Christ's victory, planted anew in the *Word of God*: for Man is the Outspoken Imaged Word of God, which hath brought his will in *Adam* from the speaking of God into an owne will and speaking, and is become treacherous

Note.

Text. auff:
upon.

cherous to the *Word* of God: and with the Baptisme the Imaged *Word* promiseth and incorporateth it selfe againe with the Eternall Speaking of God, that it will speake and will according to God: viz: *Gods rigbteousnesse and truþ.*

21. The Baptisme is an *Oath* which Man sweareth ^m to God, when he renounceth the Devill and his Kingdome, and giveth up himselfe to God for his proper owne, viz: for a *Temple* of God: And though a childe understandeth ⁿ this: yet the *Baptiser*, as also the *Parents* and *Witnesses* *should* understand it, and introduce their faith into the childe's will; and so with their introduced will in the childe's will, together plunge or sinke themselves downe with this oath into *Gods Covenant* through the *Word* of Christ upon his command in the Water-Baptisme: and apprehend the Command of Christ in themselves, viz: in their *Faith*, ^{an} so in their *understanding* enter into the *Covenant* with the childe ⁿ not-understanding; and in the stead, and with the will of the childe, in their will make such a promise to God: for this the *Parents* may and ought especially to doe: seeing the childe is sprung up out of their life and substance, as the branch out of the Stock, ^o so they have *also power*, to comprehend the will of the childe in the will of their *Faith*, and with the will of the childe to give up and binde or unite *it* unto God.

22. Moreover the *Baptiser* hath this in his *power*, who upon the Command of Christ standeth there in Christ's stead, and bringeth in his Mouth the Command of Christ, and baptiseth with *his hand* upon the command of Christ: such a one, should be the *Anointed of Christ*, and enter into that worke *through the Doore of Christ*, or he is but as a piece of wood, or clod of earth, standing by as an *Earthly Medium*, and himselfe doth ⁿ baptise together with his *Faith*, but is onely an *outward Instrument* of the *Covenant*, as the *Axe* wherewith the *Carpenter* heweth: though indeed he is not *altogether* as the *Axe* that cutteth, but as the *band* that holdeth the *Axe*: he neither cutteth nor coworketh in the work of the *Spirit*, but is onely the *outward Instrument*, and doth onely an *outward thing*: *Hee reacheth not the Covenant*, but onely the *Water*, and bringeth a *dead word* in his life, but the *office of Christ* is in the command.

23. The *living Word* in the *Covenant* which there baptiseth, hath not its *originall* out of the *power* of the wicked mouth, but out of the *Command* in the *Covenant*: The wicked Mouth bringeth the *outward mortal Word*, as a *Minister* thereof, but the *Covenant* bringeth the *Living Word* in *Power*: If the *Parents* and *Witnesses* be *faithfull*, they reach forth the childe with their *Faith* to the *Covenant*, and the wicked *Baptiser* with his Mouth and Hand is but an *Instrument* to it, in that manner and way, as a *Clock* striketh and soundeth, and yet hath no life, but *giveth notice* and *understanding* to the *Living what*

^m *In or into.*

ⁿ *Or, Ignorance.*

^o *This,*

what it meaneth: or as a wicked Man in a shew of Holiness, nameth and acknowledgeth the Holy Name of God before a Holy person, where instantly the Holy Name of God is thereby stirred and cometh working in the Heart of the Holy Man that heareth it, and yet the Hypocrite in his knowledge neither understandeth it nor findeth it; and this stirring of the good Heart doth not proceed out of the wicked Mouth, and enter into the Holy Heart, but it proceedeth out of the Name of God.

24. Thus also the Holy Name baptiseth by the wicked Baptiser, and not the evill Mouth, but he must be an Instrument, that pronounceth the Holy Name, which worketh not from his pronouncing, but from the *Name and Covenant*, through the faithfull Parents and Witnesses introduction of their Faith: For the *Covenant is in itself a Faith* [or Beleeving] viz: *Gods Word and Mouth*: The Covenant baptiseth them all, that give themselves up into it, whether worthily or unworthily, whether the Faith of the Baptiser and of the Parents and Witnesses be there or not, but with great difference, as the Scripture saith; *With the Holy thou art Holy, and with the Perverse thou art perverse*, Psal. 18. 26. Also, such as the People are, such a God they have: and as St Paul saith of the Supper; *Therefore they received it to Judgement, because they distinguish not the Lords body*.

25. For where Gods Love is present, there his wrath is also present: where Light is, there is also Fire: The Ens of Faith preselleth onely through the Fire forth into Light: The Covenant standeth firme, the childe is baptised with the Covenant, the Covenant receiveth it, although there were onely a wicked Baptiser, and also such Witnesses without Faith: But as the Mouth is, such is also the food in the Mouth, as the Lord saith by the Prophet; *Wherfore doth the wicked take my Covenant into his Mouth, and hateth P to be reformed?* Psal. 50. 16, 17. *Men should not misuse the Name of God, for the Lord will not leave him unpunished that misuseth it*, Deut. 5. 5. *Hee will not cast the Pearle befre Swine*, Matth. 7. 6. *The wicked Man that draweth neare to his Covenant, is to God in his Covenant a Good savour to the Condemnation of Death, and the Holy is a good savour to life*, 1 Cor. 2. 15, 16.

26. What else can be, if there are Evill Parents without Faith, but that they also beget wicked children, for as the stock is, so also is the fruit: And now if they convert not, and through true earnest Repentance and Prayer, incorporate their fruit to Christ, and send them with faith to this Covenant, but indeed invite such wicked Witnesses or Gossips, without Faith thereunto, and there be also a wicked Baptiser, who shall baptise heere? Shall the Love of God in the Covenant of Grace baptise? May it not be as St Paul saith of the Supper; *That the wicked receive it unto Judgement?* Now if a Man make a mock of the Covenant, how will Gods Glory appeare among the Scorners?

Note.

¶ Nurture or chaitisement.

Scorners ? there it is rightly sayd ; *With the Holy thou art holy, and with the perverse thou art perverse* : If the seede be ^a bad, though a Man cast it into good Ground, yet there groweth bad fruit from it, for it draweth from the good Ground, an *Ens* of its owne likenesse to it selfe.

27. How then may it goe there, where a childe springeth from Parents that are *quite* wicked, and also wicked Witnesse are onely called to it, which stand there onely for state and pride, or for humane favour, which are also for *such causes* called to it, whereas there is no Faith nor *Good will*, much lesse an *Earnest Prayer*, but onely an *Earthly Lucifer* standeth before the *Covenant of Christ*, and the *Baptiser* is also *a dead person* : who awakenereth heere the *Holy Covenant* ? As the *Faith* is that moveth or stirreth the *Covenant*, such is also the *Manifestation* of the *Covenant*, and so is also the *Baptisme*.

28. Christ sayth ; *Suffer little children to come unto mee, for of such is the Kingdome of God*, Matth. 10. 14. Chap. 19. 13. but he meaneth children, not Wolves and Beasts : *Hee biddeth them to come to him, and Not to bring them to him* in the *Devills pride and state*, with *state-ly high-minded false unfaithfull People*, which doe but despise the *humility of Christ*, and *scorne Love* ; it must be in *Earnest* if a Man will enter through the *Wrath of God* into *Love*.

29. Reason sayth thus ; *What is it to the childe*, that it is begotten of *wicked Parents*, and is brought by *Evill People* to the *Covenant of Christ* ?

Answer : Yes indeede, what is it to *God*, who *willeth not the Death of a Sinner*, that wicked Parents beget wicked children, and that a Man doth but *scorne his Covenant of Grace* : shall he therefore cast the *Pearle before Swine* ? The Parents indeed know very well, that God sayth ; *Hee will punish the sinne of the Parents on the Children unto the third and fourth Generation*, Deut. 5. 9. Shall he then powre his *Love* into their wicked *Wills*, when as indeed they doe *not desire the Love*, nor is there any *Earnestnesse* there, but meerly the performance of a *Custome*, and they doe it onely with an *hypocriticall shew* without *Earnestnesse*, and withall make use of *such people* about it, which doe but *scorne the simplicity of Christ* with their *Pride*.

30. To be conversant with the *Testaments* and *Covenant of Christ*, and to make use of them, will require great *Earnestnesse*, not onely in *shew* but in *power* : For the *Covenant of God in Christ* is made through his *bloud and Death*, and to that End, that whosoever will partake of this *Covenant and Testaments*, should *convert with his will* and enter into *Repentance*, and dye to the *Inherited talle Lust* in the *Covenant*, through *Christs Death*, and be *New borne* out of the *Covenant of these Testaments*.

31. For the *Baptisme* consisteth not *alone* in *Water*, but in the

^a Or, *False*.

Or, *Essence.*

Word of God, and in the Faith : The water is but a *Medium*, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is no Baptisme ; the faith of Man must take hold on the promised Word, and in the Water these two, viz: the Faith and the Word of God bring themselves into one ^r substance, and that spirituall substance is the Baptisme, which is understood under Water : Now if there be no Faith at this work ; then is the Word without *Hurnane Substance*, only in it selfe according to and in the Covenant, and that baptiseth Man according to the Mans ^r Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and bringeth it selfe with the Covenant into the Water ; and so then the Word of God and the Faith and the Water baptise alike.

Text. *Line.*

32. For the outward Elementary water is not the Ground of the Baptisme ; but the spirituall Water, which is united and tyed with the Word in the Covenant, and with the Faith: for the Word powreth it selfe forth in a Water-source of Life in ^rgreat Meeknesse and Love, and the *Faith* taketh hold of this promised Word of Grace in the Covenant : This Grace in the spirituall water, comprehendeth it selfe with the Elementary water, after the manner as the Invisible world hath made it selfe visible with this worlds substance, viz: with the Elements : and as the *Invisible* Word of God worketh by the *visible*, and as the *visible* substance of the Elements shall againe goe into the *Invisible* : Thus also in the Baptisme Covenant, the *Invisible* Element, viz: the *heavenly* substance uniteth it selfe with the *visible* Elements of Mans body : viz: the substance of *Eternity* with the substance of *Time* : the Eternall Speaking Word of Divine Love with the Oatspoken ^r Imaged Word of the Humanity.

Or, *Forme.*

33. For the Pure Element, according to the holy spirituall World, out of which the four Elements are sprung forth, is that which baptiseth through the four Elements of Mans Body : The true Man created in *Adam*, which sticketh in the Grosse husk of the four Elements, that is baptised to Eternall Life, for the Pure Element soaketh or *Infuseth* it selfe againe into the vanished Image of Man, which Image was out of the Pure Element, but vanished in *Adam* ; And to that End God hath ^u ordained his Covenant in the Water Baptisme : and there belongeth now *Faith* to it, and *Repentance* to this Receiving : for Repentance is an unlocking or stirring of the hidden shut up things of Man, whereby the Inward Spirituall desire, viz: the Spirituall Mouth to such Receiving, is opened : and *Faith* is the Opened Mouth which taketh in the Holy Element.

" Or, *Illustrated.*

34. And although a childe without understanding cannot doe this, yet those with their *Faith* should doe it, who baptise, and the rest that are present at the Baptisme, for their *Faith* must comprehend it selfe

in the childe's will, for the childe hath *not yet a willing*, neither to Good nor Evill, but their Faith comprehendeth it selfe in the childe's Life, viz: in Soule and Spirit: which may well be, being *all soules*, have their originall from One, and so they are in the Centre, one onely Ground, viz: in the Word of God, out of which the Soule hath taken its originall, and wherein they *all stand together* in the Ground, for this Comprehending in [the childe] is nothing else, but to introduce their *love-will* into the childe: and although a Man cannot doe that in his *owne power* and Might, yet if the will of Man comprehendeth it selfe in Gods Word and Promise, and taketh hold of the Promised Grace, together with the command that wee should doe this thing, then is the Possibility there: For the Promised Word giveth and worketh the ability in Mans Will, and giveth the Deed: Gods will taketh Mans will resigned up to him, and *doth it* through his Might *with Mans will*.

35. Therefore say I, it is a dangerous thing, to baptise children without the Faith of the Parents, and of them that Baptise, and the rest that are present to the work: The Scripture sayth, *Heb. 11. 6. Without Faith it is impossible to please God*: But this Faith is not a History or Knowledge, that a Man onely give *assent* to it, and beleeveth that it is Gods work: No, it is an Earnest, desirefull co-working, a pressing in to the Promised Grace, an Earnest consideration of our inherited sinne, and of the Great earnestnesse of God, and how he through this Grace-Covenant receiveth us againe as children, and powreth his Grace into us *with this work*.

36. Those that are *present* should with Great humilitie and ^x inversion to God, with Earnest prayer, apply themselves to this Covenant, and well consider, what they there purpose to doe, for they stand even before the Covenant of the Holy Trinity, before Gods open Face, and have to deale with God and Man, and should well imprint in them the bitter sufferings, and dying of Jesus Christ: into which a childe is baptised, of which they are *co-working* Witnesses according^{*} to the Faith: and not stand before this Covenant, as a *Whore before a Glasse*, with proud Hearts, as if it were a worldly honour which a Man should make use of, about it: such People which have no understanding and Faith towards it, and onely come to it with proud hearts, are not ^y profitable to this Covenant, but a *hindrance*, they hinder others, who Gape upon the Pride and bravery, and therewithall forget the Earnestnesse.

37. And although the Baptisme *may be* performed without such Persons, through the Parents and the Baptisers Earnestnesse and prayer; yet the Christian Church hath so ordained, that living Witnesses should be present, which with their prayer attend this Earnestnesse, and it was well ordained: but it is come to such a Misuse that

^x Turning into God.

^y Or, Further-ance.

it were many times better that such children of Infidelity were not present: for, the Devill belongeth not to this work: Now if the Devill have the chiefe Dominion in a Man, what is then such a Man profitable at it? As is mentioned before; The Funt-stone or Bason, and the unsaithfull Stander-by is one as good as the other, but that the Proud Man is a hinderance to others.

Or, significati-
tion.

38. The Baptisme is a *substantiall* working, not a meere signe or symbole of the Testament of Christ: The Holy Ghost baptiseth the *Soul* and the *Spirit*, from Christ's blood and Death, with his victory: and the Holy Element of the spirituall Water baptiseth the *Body* of the soure Elements to the Resurrection of the Dead, and baptiseth the *Serpents Ens*, and awakened introduced Poyson to dye, [or for Dead].

Note.
* Text. 1st.

39. It is a substantiall working Infusion of the Covenant of God: therefore if the Infant baptised shoulde worthily receive it, there must be Earnestnesse: A *Christian*, who is a *Christian in Christ*, in whom Christ worketh, liveth, and * dwelleth, he shoulde Baptise; for he must enter into this *Sheepfold by the Doore of Christ*: viz: through Christ's Spirit, and not climbe up otherwhere, else he is a *Theefe and a Murtherer*, and cometh onely that he may robbe and steale the honour of Christ, and deceive Men, he shoulde be *A true Shepheard and not a hireling*: Heere availeth no babling and making a shew, but there must be Earnestnesse, for it is an Earnestnesse with God: All *Jangling* and disputation about this work, is an unprofitable thing, and moreover hurtfull, Men shoulde lye hould of it with Earnestnesse, and follow the Command of Christ, and beleeve what Christ hath sayd.

Note.

40. There belongeth no more to this work, but Faith and Water, and Earnest Prayer in true Repentance, with such a Will, that one Man would helpe to release another from Death, the Devill and Hell, and (help) to introduce him with himselfe into the Kingdome of God: that is the whole processe that belongeth heereunto: Every one that is a *true Christian in Christ*, is worthy to be a Stander by and present at this work: but he that is not such a one, is unworthy, whether he be *Baptiser* or *Stander-by*, one as well as the other, there is no respect of Persons with God: *In Christ wee are ONE*, *Hee is the Stock, wee are the Branches*: Hee worketh his work through his fellow Members, as the Stock of the Tree generateth its fruit through its Twiggs and Branches: The Stock useth no strange Tree for its Twiggs, so also Christ onely useth his Members to his work of his fruit.

The End of this first little Eooke
Concerning
The Holy Baptisme.

The Second Booke.

Concerning

The Holy Supper

of our Lord Jesus Christ;

What kinde of Participation it is,
and how that is to be understood.

Also concerning the Contention of the Learned about Christs Cup: what they doe about it,
also what is to be held concerning it.

Wherein *Babell*, the Great City upon Earth, with her forme and Wonders, together with the Antichrist, standeth quite naked and manifest.

To the Comfort of the simple Children of Jesus Christ, and to the building up of the true Christian Religion, in this confused troublesome Time.

All very Earnestly and sincerely discovered from the knowledge of the Great Mystery.

L O N D O N;

Printed by *M. S.* and are to be sold by *H. B.*
at the Castle in Cornhill. 1652.

I C O R. II. 28.

*Let a Man Examine himself, and so let him
Eate of this Bread and Drink of this Cup.*

An Intimation or Instruction
to the R E A D E R.

Though indeed I heere dive and search sublimely and Deepe, and set it downe very cleerely, yet the Reader must be told thus much, that without the Spirit of God, it will be a Mystery to him, and not apprehended.

Therefore let every one looke well to it, what he judgeth, that he fall not into the Judgement of God, and be captivated by his owne Turba, and that his owne Reason distract him ; this I say, meaning well, and give it to the Reader to Ponder [in his Minde].

JACOB BEHM of Old Seidenberg.

The Contents of the Chapters in this
Second Little Booke, Concerning the
Holy Supper of Jesus Christ.

1. **O**f the Ground of the Old Testament, how this Testament was clearly in the Type among the *Jewes*.
2. Of the Supper of the New Testament, how the Type is come into *Essence* [or Substance].
3. How the *Disciples* did eate and drinke the flesh and bloud of Christ.
4. Of the *difference* in the Participation of it, what the wicked receive with this Testament: and how a Man should so prepare himselfe, that he may be truly worthy.
5. Of the Contention and *Strife* in the high Schooles or Universities, about Christ's Testaments: how that Strife that hath filled the face of the Earth, is a vaine and very hurtfull thing, and ariseth in the Anger of God, from the Devills desire and will, whereby all brotherly Love and unity is destroyed, the highly pretious Name of G O D blasphemed, and the Holy G H O S T in his Divine Wonders is Judged and despised by *Reason*.

The first

The First Chapter.

Of the Ground of the Old Testament ; how this Testament was clearly in the Type among the Jewes.

I.

When God sent *Moses* to *Pharaos*, and commanded him, to let the Children of *Israell* goe into the Wildernesse and sacrifice to him, and *Pharaos* would not doe it, then God sent great Plagues and punishments upon him ; and lastly, the ^a *destroying Angel*, which slew all the first-borne in *Egypt* ; and there he commanded *Israell* the *Passeover*, or to slay and eate the *Paschal-Lamb*, viz: a *Lamb* of a yere old, and besprinkle the *Doores* and upper *Poasts* with the *Blood* thereof, *that the slaying anger should there* ^b *pass over*, and kill none in the *House*, *Exod. 2. 12.*

2. Which was a *Type* of the *New-Testament*, [shewing] how the *Poasts* and *Doores* of our *Life* should be sprinckled with the *Blood* of the *Lamb Christ*, that *Gods Anger* in soule and body may not swallow us up into his wrath: *And as they must Eat up that Lamb wholly or quite and leave nothing over*, so would the *Lamb Christ*, give himselfe in his *Testament* *wholly* for food to his *Christendome*, and not divided ; and would besprinkle the *Poasts* of our *Life* with his *Blood* of *Love*, *that the destroying Angel* in *Gods Anger* might not take hold of us and slay us.

3. Also wee have an *Image* or *similitude* thereof in the *Unleavened Cakes*, *which they must Bake and Eat*. [shewing] that they should through this *Paschal-Lamb* Figure, which signified *Christ*, be a *New and sweet* ^c *Lump*, when they should eate the *right Paschal-Lamb Christ*, in his *Testament*: all which was a *Figure* of the *New Regeneration*: [signifying] *how the same should be borne through the right Paschal-Lamb Christ*, *1 Cor. 5. 7.* and *how the same (New Birth) would Eat the sweet food of the Divine Grace*.

4. This is a *Powerfull Figure* of the terrible Fall in *Adam*, and then in the *New Birth* or *Regeneration* in *Christ*, for in *Adam* the *first Birth*, viz: the *first Angelicall Life*, was slaine by *Gods Anger*, and by the *Grace-Covenant in Christ*, was the *same brought back againe*, and spoken [or inspired] into *Adam* and *Eve*: *thus now the Spirit of God signifieth by this figure of Moses in Aegypt*, *how that same inspraken Grace should be fulfilled with heavenly and divine Substance*, *also how Man should be* ^d *marked and sprinckled by that Mark*, viz:

• M

by

^a *Stifling.*^b *Passe by.*^c *Dowe.*^d *Smeared or streaked.*

by the bloud of the Lamb of God : and how God would give him the substance of his sweet Love for food, whereby the Naturall soul-
ish fire-Life should be againe quickened, and attaine a Divine Ens in its Lifes-Essence, and thereby be transmuted and changed againe into the Angelicall Image.

5. Also wee see this Image very clearly in the *Sacrifices of Israel*: How they must slay and sacrifice Beasts and burne the Fat : For when God gave the Law to *Moses*, that *Israel* should live in full obedience in the Covenant of this Law, then he gave him also the figure, [shewing] how this Law should be fulfilled, and how Man should be attoned from Sinne, and the Anger of God : as wee may clearly see this, in the **third Book of Moses in the Eighth Chapter*, where the Image of the reconciliation or attonement standeth.

Where it standeth thus.

* Released or
reconciled.
*Levit. 8. 14,
15, 16, 17, 18,
19, 20, 21.

Sacrifice.

* Cleasned it
from sinne.

And Moses caused an Heifer to be brought for a Sinne-Offering, and Aaron with his Sonnes layd their hands upon his head : there it was slaine, and Moses tooke the bloud, and with his finger put it round about upon the hornes of the Altar, and cleasned the Altar and poured out the bloud at the foote of the Altar, and sanctified it, so that he made an attonement on it : And tooke all the fat upon the Inwards, and the Kall upon the Liver, and the two Kidneys with the fat on them, and burned it upon the Altar : But the Heifer with his hide, flesh, and dung, be burnt with fire without the Host, as the Lord had commanded him : And brought a Weather or Ram for a Burnt Sacrifice ; and Aaron with his Sonnes layd their hands upon his head, and it was slaine there : And Moses sprinckled the Bloud round about upon the Altar, and claved the Ram in pieces, and burnt the head, the pieces and the Rump : and washed the Inwards and the leggs with water, and so burnt the whole Ram upon the Altar ; this was a burnt sacrifice for a sweet savor, a fire to the Lord as the Lord had commanded him, Leviticus 8. 14, 15, 16, 17, 18, 19, 20, 21.

6. This is a true figure of the Sacrifice of *Christ* with our assumed humanity: how he hath offered our humanity, through the sacrifice of his body, to the Anger of God, and how God in this sacrifice, hath smelt his sweet love in the Humanity of *Christ*, and reconciled his wrath in the fire.

7. The Figure of *Christ* standeth thus.

*Levit. 8. 10.
11. 12.
* Tabernacle.

**When Moses shoulde make this sacrifice, he tooke first the anointing Oyle, and anointed the dwelling place, and all that was therein, and sanctified it, and sprinckled therewith seauen times upon the Altar, and anointed the Altar, and all its implements, the Laver with its foote, so that it was sanctified ;*

and powred the anointing Oyle upon Aarons Head, and anointed him, so that he was sanctified.

Moses standeth heere in the figure of God, and Aaron standeth in the figure of Christ according to our Humanity, and the Heifer standeth in the figure of the earthly, perisched Adam, according to his Beastiall property; and the Ram standeth in the figure of the true Man created in Adam [shewing] how the same should be offered up to God againe in the humanity of Christ: Moses anointed Aaron, that is, God anointed our Humanity in Christ with his highest Love, viz: with the substantiall Wisdome, and Divine substance in the Name J E S U S.

8. And that is it, that Moses first anointed the Tabernacle, which signifieth the Body of Mary, in which G O D became M A N, and therefore the Angel called her the Blessed among all women, Luk. I. 28. For God first sanctified the Tabernacle, and sprinckled with his anointing oyle of Love upon all the seaven properties of the Naturall Life: which life in the humanity of Christ, the Altar of Moses signified, which God anointed, when J E S U S assumed Mans Life: The Liver with its foote signifieth: How God hath anointed the humane Hand or desire in the humanity of Christ, with which he should doe wonders: The anointed Head of Aaron signifieth, how the humanity of Christ, viz: our humane Science, should be anointed with the Holy Ghost.

9. This, God set forth by Moses in the Type; for when Moses had anointed Aaron together with the Tabernacle and the sonnes of Aaron, and established the whole busines; then he caused a Heifer to be brought for a finne-offering: which Heifer signified the Grosse Earthly Man impressed through Adams Lust: On this Heifer must Aaron and his sonnes lay their hands upon his head, which signifieth, how God in Christ, and then the Priests or Pharisees would lay their hands upon our, in Christ assumed, Mortall humanity, and slay that is put to death, our humanity according to this Worlds Subitance: and how his humane Blood should be sprinckled round about on the Hornes of the Holy Altar, with the finger of God, viz: as with the laying hold of Gods Anger: and how God would thus cleanse his Altar in the Humanity; upon which Altar, viz: the humane Life; should holy Sacrifices be offered to God againe.

10. But that Moses did burne the fat of the Liver and Kidneys, upon the Altar, signifieth, that our true Adamicall Man out of the Limus of the Earth, according to its right Inward Ground, should not be cast away, or thrust out from God, but be kindled in the fire of Gods Anger with the fire of Love, and be offered to God. As this then was done in the humanity of Christ, when he sacrificed our humanity to the Anger of God, but yet did introduce it with his Love

through Death into Life, as out of the fire there springeth up a cleere Light, as out of the fire dying, a new Life, which consisteth in power and Love.

11. But that *Moses* did burne with fire the *Heifer* with his hide, flesh, and Dung, without the *Host*, and only sprinckled the bloud of the *Heifer* upon the hornes of the *Altar*, and kindled the fatt, it signifieth, that the grosse beastiall body of our flesh with skin and bones, shall not come upon Gods Altar, and inherite the kingdome of God, but it shall be consumed with the Essentiall fire of the Earth without the holy Fire of God: as *Moses* must burne the *Heifer* without the *Host*, so also should and must, the Grosse beastiall Man be burnt up without the City of God, viz: in its owne Principle, by that same Nature-fire: as it is done before our Eyes: But this Earthly Mans *Bloud*, wherein the Astrall soule I veth, should be sprinckled upon the Hornes of the *Altar*: which signifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Astrum*, whose bloud or power shall come againe at the *Last Day*: that same bloud was in Christ's humanity, with the inclusion of the Heavenly bloud, sprinckled upon the hornes of the *Altar* in his suffering and dying on the ⁱ Tree of the *Crosse*; for a signe, that *our bloud*, after a right humane manner, is with Christ come upon Gods Altar, and that God in Christ hath therewith Marked us in the *Eternall Heaven'y Altar*.

12. But that the other bloud must be powred at the foote of the *Altar*, signifieth, that our humane bloud, wherein our outward humane life consisteth, wh ch here *dyerib*, is in its dying powred out at the foote of the *Altar*, viz: into the [foure] *Elements*, and reserved to the bringing againe of the first true Man, that the right life shill be kep at the foote of the *Altar*, that is, in its owne *Principle*, as in *Mysterio Migno in Spiritu Mundi*, in the Great Mysterie in the Spirit of the world, till God shall purge this *Altar* of the foure Elements, and bring forth againe the same *pure* vertue and power of the bloud, together with the *Elements*, and bring them into the *Temperature*, and so then the humane bloud shall againe *come to the Soule*, according to the property of the *Spirituall World*.

12. For this cause must *Moses* and *Aaron* in the figure powre out the *Heifers* bloud at the foote of the *Altar*: for God had *not* to doe about the bloud of Beasts, but he set forth the *figure* of Mans restoration, and signifieth under it, that *Wee Men* according to the outward Grosse Earthly Man were but such Beasts, which Grosse beastiall property had swallowed up the true Man into it selfe: Thus he signifieth, how he would with his power bring againe and *new* Generate that same inward devoured Ground: And as the power and vertue of our *Mumia*, of the oyly property shall be kindled againe through the fire of God, as *Moses* kindled the fatt; so shill the pow-

Note.

er

er of the inward Ground, heege even in the time of this life, be kindled with the Divine fire, and burne upon Gods Altar, which through the *Unction* or anointing of the Spirit of God should be done in us. Even as *Moses* kindled the farr, so should also the spirit of Christ kindle our Inward Ground even in this [lifes] Time: And when this comes to be done, then shold the Heifer, viz: the beast-Man be slaine; that is, he shold be daily *Mortified*, and with his will and beastiall desire be cast forth without the Host of God: for he is but Earth and a Beast, and not fit for the Kingdome of Heaven, Joh. 6.

14. But the *Ram* now signifieth the right *anointed* Man in the humanity of Christ, as also our inward Ground, which with Christ's anointing in us becometh living againe. As God through *Aarons* sons, viz: through the high Priest, would lay the hand of his Anger upon it, and slay it, that our humane will might be slaine; so shall in this slaying the bloud of this Ram, viz: the right humanity, be *sprinkled* every where upon the Altar of God, and the humane will shall be split in pieces, and quite forsake the owne will, and the *Head*, viz: the humane senses or *thoughts* be kindled with Gods fire: Even as *Moses* kindled the *Head* of the Ram, as also the pieces and the Rump, so must also our humanity in Christ, be washed with the water of Love, and afterwards be sacrificed upon the Altar of God, viz: on the Tree of the Crosse.

15. Note. But that the Ram must be kindled with fire, and be offered to the Lord, for a sweet savour to the Lord: therein lieth the Great Mystery: The Ram is the right Man Created in *Adam*, which Christ, as the Word, or the power of God, tooke on him from our Adamicall Humanity, in the Body of *Mary*: and signifieth by the Ram, that God in Christ would thus anoint our right Adamicall Humanity, with the holy anointing *Oyle*, and bring it to God againe.

16. But seeing the humane will was departed from God, and had brought it selfe into Earthly beastiall Lust: therefore shold this Ram, viz: the Humanity of Christ be kindled with Gods fire of Anger: for the Anger of God was become manifest in the humanity: and therefore God anointed first the humanity with the Spirit of his Love in Christ's humanity, and afterwards offered this Ram, viz: the right Adamicall humanity to the fire of God, that in the Anointing of the Love-Oyle, the anger-fire might be kindled, and the anger fire in the anointing of the Love, viz: through the *Oyle* of its holy substance, be transmuted, and wholly turned into a Love-burning.

17. For our humane soule was become an Anger-fire, viz: an *Enmity* against God, and therefore thus God reconciled it in the Love of its substance: That is, Gods anger in the humane life was thus reconciled, for Gods power smelt, or thus drew, in the fire, the humane life againe into the Eternall Word, viz: into God. Gods Anger-fire

Note.

was the *Mouth*, which received the humane Life againe into it, and swallowed up the humane averted will into it selfe.

18. But when this Great love had given up it selfe into the humane Life in Christ, then was Gods Anger-fire with its devouring in the soules fire, turned into meere Love, viz: wholly into a Love-fire: and thus *Death* in the fire of Gods Anger, which holdeth the soule captive with its Impression: wherein the soule was a darknesse, viz: a darke fire; was broake open, and againe turned into the Light Life.

19. And that is it, which God with this Sacrifice sets forth in a Type, of the Comming of Christ: for *Moses* sayth: *This was a sweet savour to the Lord*: Now God doth not savour the beastiall Life; for that shall not inherite the Kingdome of God: Gods busines which he had to doe by *Moses*, was not about the Ram and the Heifer, but he set forth the humanity under them before him: Gods imagination went into the Humanity in his inspoken Grace-Covenant, viz: in that inspoken Grace-word of Love, which stood as a Goale or Limit in Man, even unto *Mary*, where it manifested it selfe in the Humanity: Into this went Gods Imagination, and Mans Imagination went into this Type, viz: into the Sacrifice in the fire: Thus went also the Incorporated Grace-Covenant with Mans Imagination into the Sacrifice of the fire, as into the Type [signifying] how Christ should reconcile Gods anger in the humanity.

20. And thus was the humane will in the Type of Christ ransomed in the fire; for the Incorporated Grace-Covenant, went with the humane desire, in their *prayer* (which through this Sacrifice in the fire pressed into God) together into the fire of the Sacrifice, and reconciled (that is, destroyed) the Earthly Beastiall *property* of the humane will, in the fire, with the Love: For with the fire God formed an Image before him, as a substance, in which fire-substance Gods fire Imaged it selfe, and reconciled the Elementary fire in Man: his Eternall Love-fire, savoured the humane will, through the incorporated Grace, through that *Medium* of the fire, for *Moses* had holy fire, wherewith he kindled the Sacrifice.

21. Thus was the Elementary fire of Man reconciled in the Holy Fire, and yet must a Beastiall *Medium*, viz: Beasts flesh, come into the Holy fire of *Moses*, seeing Man was become Beastiall: that the beastiall kinde be burned away in the Holy fire through the Fathers anger-fire; and that Gods Love-fire might kindle the humane soule-fire in its introduced desire in the Sacrifice: and so Gods desire in the Word *smelt* Mans desire through the fire; for in the fire, the Beastiall vanity of Mans will, burnt away in the anger-fire: and so then the cleere humane will, pressed into Gods Love-fire, as a sweet savour: for the incorporated Paradisicall inspoken Grace, pressed with the cleere will of Man, into God.

22. And

22. And that is it which *Moses* sayth ; *It was a sacrifice of a sweete sa-
vour unto the Lord* : For God desired to smell nothing there, but onely
Mans will , viz: the humane *Life* , which before the times of the
world, was in the Word of God : indeed without Creature, but yet in
power, which was inbreathed to the *Created Image* : That same did
God smell through the *Sacrifice* in the *Ens* of Christ, viz: through the
inspoken Grace, and reconciled the averted will through the Grace
in the Fire , so that the humane will became *divine* againe : and
brought (1) the humane Lifes fire , and (2) Gods Love fire, into
one fire, as into one lifes burning : and that was a right *Sacrifice* of
Reconciliation, or finne-offering, when finne was offered to the fire
of Gods anger to be *consumed*.

23. And thus also the beastiall *flesh*, which they offered and eate
afterwards, was sanctified to Man : for Gods Imagination in the Co-
venant went thereinto ; therefore *Moses* calleth it ; *Holy Flesh* : also,
Holy Bread, such was the *Shew bread*, 1 Sam. 21. 6. Matth. 12. 4. All
which, stood in the Type [signifying] How that same *incorporated*
power of the Grace-Covenant, would manifest it selfe with Heavenly
Substance in Christ, and give it for food of the humane soule , viz: to
the soules fire : in which food, the soules fire should be turned into a
Love-fire.

24. For in the Old Testament this sweet Grace Covenant gave it
selfe into the *Sacrifice* of the fiery soules-desire, for food , as to the
Soules Mouth in the fire: For the Soule , viz: the Soulish Faiths
Mouth, did in the *Sacrifice* of fire, eate of this sweet Grace, *not* in the
Substance, but in the power , upon the fullfilling that was to come,
till the power was manifested in the flesh : But their Body did un-
der it, eate of the blessed bread and flesh , wherein also the power of
the Grace, viz: the Imagination of the Covenant, was. Thus the *Jewes*
did eate *Christs flesh and drank his bloud* in the Grace *Ens*, in the power,
in the Type ; where the power was not yet flesh and bloud : but
yet that same word of Grace , which afterwards became Man, was
therein.

Note.

25. But when the time came, and was fulfilled, that the same in-
corporated Word of Grace (which received their Soule in the faiths-
desire in the fiery Essence) became *Man* , then it gave it selfe to this
faiths-Mouth, viz: of the fiery soulish Essence, according to the Di-
vine and humane property, for food : Of which wee will heere fol-
lowing write more at large , and set downe the true Ground , how
Christs flesh and bloud is to be eaten and drunk: not out of a Conceit or
Opinion, but out of the Ground of the *Scripture*, and true certaine
knowledge through Gods Grace.

The

The Second Chapter.

Of the Supper of the New Testament, how the Type is come into Substance.

1.

Or, Immodeled.



When the time was fulfilled, that this Grace-Covenant should manifest it selfe, and assume the Humanity with Soule and Body, then the Type ceased; For the Anger-fire of God in the Soule and in the flesh of Man, was together imprinted in the Substantiall Word, viz: in the Divine Ens: which Divine Ens out of the Divine power, assumed also the Divine Ens of Adam, which vanished as to the Kingdome of Heaven, viz: to the Holy Working Fire, when the Soule Imaged it selfe into Earthliness; and made it living, that is burning in it selfe againe, through the Holy Fire, where then the Divine Sacrifice in the fire was manifested in the Humanity.

2. For the Soule was of the Fathers property, according to his fires might, and was become a meere fire of Anger: This the Father gave to the Sonne, as to the Manifested Grace-Covenant, and brought the Fathers Anger-fire in the Soule, into the Sonnes Love fire, so that the Fathers anger-fire and the Sonnes Love fire, in the humane Substance stood in one Ground: the Love-fire became Substantiall, that is, a heavenly flesh, and gave it selfe to the anger-fire of the Father in the humane Lifes property, for food to a fire-burning, after the manner, as a Man putteth a pleasant Oyl Balsam to a fire, and then the fire in its burning giveth forth out of it selfe, a pleasant smell and vertue out of this Balsam Oyle.

3. Thus the Father now smelt this pleasant favour, in the Humanity in the Soules fire, which favour he formerly smelt in the Sacrifice in the Type: for Christ was now the right high Priest, which offered to God his Father the acceptable Sacrifice of the sweet favour in the Humanity, and reconciled the Anger in the Humanity: The Altar of God upon which Moses sacrificed, was now in the Humanity of Christ, who offered up to God the sweet humanity out of the heavenly Ens, with the Adamicall humanity into his Anger-fire, which burned in the Adamicall humanity: Sinne in the Adamicall flesh was destroyed through the sweet heavenly flesh: viz: through the Substantiall Word of Love, through J E S U S, viz: Gods greatest Sweetnesse.

4. God brought the Sacrifice of Moses, viz: the reconciliation in fire,

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fire, into the humanity, and made of *Moses*, Christ; viz: the right high Priest, who with his holy blood besprinkled the Altar, viz: the fire-life; as *Moses* did with the blood of Beasts in the *Type*.

5. And we see this Eminently in the Supper of Christ, which when at last he would enter into his sufferings, and kill sinne in our humanity, with the substantiall Love fire in his bloud, then at last he *Eate* the *Paschall Lamb* with his Disciples: for he had given himselfe up into the *Type* with his Grace-Covenant, with the heavenly flesh, and would fullfill the *Type* with the flesh of Love, and bring forth the Adamicall humanity through Death; viz: through Gods Anger, through the inclosure of the Adamicall Life into Gods Love-fire, and *breake open* the *Prison of Death*.

6. So now in the *Type* of the *Paschal-Lamb* he began the New Testament, viz: the *fullfilling* of these *Types*: and lead his Disciples to the Sacrifice of the New Testament; viz: to the Altar of God, in his flesh and bloud, that they should *eate* the *fullfilling* of the Old Testament in the Sacrifice of the New Testament: for he brought the Old Testament, viz: the *figure*, into the New, viz: into his flesh and bloud, which was the *Sacrifice of reconciliation for the sinnes of the World*; and gave them the ^b *attonement* in his flesh to *Eate*, and in his bloud to drink.

^b *Or, Reconciliatiōn.*

7. For the reconciliation should be no more done in fire, where the Fathers anger burnt away the vanity in Mans Faith, but it should be done in the Love-fire, in the *flesh of Christ*: they should now with their faiths desire, viz: with the fiery lifes Mouth of the soule, *eate* and drink the reconciliation with Christ's flesh and bloud: *No more* with Faith in the *Type*, but in Substance, *no more* in power without Substance, but with Substantiall Divine and humane power, wherein the *humanity of Christ himselfe* should be the *Paschal Lamb*: Not Deity without Humanity, but Deity and Humanity alike.

8. For the *Paschal-Lamb* must be eaten quite up, and so also he would not give them onely a piece of his humanity, but (Note) gave himselfe to them wholly and altogether, into their soules fire-mouth, viz: into the Faiths-desire: The soules fiery Mouth was now the fire of God which devoured the *Sacrifice*: as common fire devoureth Oyle, and giveth a cleere light out of its consuming: Thus also Christ gave to his Disciples, viz: to their faiths *desire*, understand, to the fiery Mouth of the Soule, as to the true Life; his heavenly Body and his heavenly Bloud, in that manner and way, as the heavenly *Ens* in the limit of the *Covenant* gave it selfe, into *Mary*, into the vanished *Ens*, and became one Person, wholly undivided.

9. Note; He gave his *whole* heavenly humanity to them into their Adamicall Humanity, understand to the Paradisicall Grounē: for every Life desireth an *Ens* of its likenesse, viz: every fire desireth

an *Ens* for its burning, which is like that fire.

10. The foolish fire-life was become dark through the Impression of Death, and therefore needed a light *Ens*, out of the Divine Light, as a Substance of Light: as a holy anointing Oyle: wherein the dark painfull Soules fire changeth it selfe into a Light- and Love-desire: This now conceived upon Christs *Altar*, viz: out of Christs *humanity*, the Substantiall Love, viz: the Substantiall *Wisdom* of God: that same fire in this Substance was the *Name* and the power J E S U S, viz: Gods greatest *holinesse*, which changeth the Soules fire into a Light: whence Christ said; *Hee was the Light of the world*, Joh. 8. 12. For in his power, hath the Soule againe attained eyes of Divine Light, so that it beholdeth God againe.

11. And as a Man giveth Oyle to common fire, out of which ariseth a Light, so in like manner is to be understood concerning the dark Soules fire; which receiveth into it selfe, Christs heavenly *Ens* of the Divine Substantiall Love, in this Testament, and kindleth againe, the vanished even heavenly *Ens* in *Adam*, and burneth in its likenesse: wherein *the Kingdome of Heaven*, viz: *the City of God* is againe unlocked, where the Divine Light in that same unlocked Paradisicall Ground shineth againe: which is the *City of God in Man*, where the Holy Ghost dwelleth; of which Christ saith; *Hee that Eateth my flesh and drinkeith my bloud, he continueth in Mee and I in him*, Joh. 6. 56.

12. In this Paradisicall unlocked Ground, Christ, viz: the Divine Love-*Ens*, continueth dwelling in the Light: for the power in the Light is the Divine *Ens*, viz: the Supernaturall heavenly flesh, a Tincture of Life, which Tincture tinctureth the Soule, and giveth the heavenly fire-Glance to the Soules-fire; But yet that a Man may rightly understand it: The Soule is the Fathers fire, which receiveth into it selfe (viz: into its fiery desire) the Sonnes Substantiall Love, viz: the holy Love-fire, which hath turned it selfe into the humane Tincture, viz: into flesh and bloud, understand, into that same humane Lifes power: This is the changing of the Soules Will Effected.

13. Thus wee see first this figure in *Moses*es Sacrifice of reconciliation, that the Soule, viz: the Faiths desire of the Soule brought it selfe into the Sacrifice, as into a *Substance*, and with the Substance went into the fire, where the reconciliation through fire, was made in the introduced *Covenant* of the Love-fire, in that manner and way, as the Substantiall Love of Christ should give it selfe up into the Soules-fire, wherein Gods anger did burne, for food and reconciliation: Secondly, wee see also by *Moses*, not onely how the Soule is ransomed from sinne through fire, and with the Love in the *Covenant* became fed with the holy fire of Grace, but they *blessed also the bread and flesh* through the reconciliation of the Grace-Covenant, and

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and did eat the same, viz: the holy bread and flesh, as God also commanded them.

14. Which signifieth the Orall eating and drinking of the Substantiall Grace; where not onely the Soule is fed, but (Note) also the right Adamicall Man, *which shall arise* from Death againe: for the Earth was cursed through Mans sinne, and Man must from the Curse of Gods anger Eat of the Earthly fruit: but with this Sacrifice and blessing of the Covenant, God erecteth now a new blessing, so that *Israel* did eat of Blessed food againe, where the Grace presseth through the Curse againe, as the Sunne presseth and penetrateth through Water.

15. All which was a Type of the Testament of Christ, which would not onely feed the Soule with Substantiall fiery Love; But (Note) also the right Adamicall Body: and that when he would ordaine his New Testament under *Bread and Wine*, [signified] how the inward Grace of Love would preffe through the outward Man, as the Sunne penetrateth through the Water, or as fire penetrateth through Iron.

16. And by the Orall eating and drinking of his New Testament is signified the Paschal Lamb in the Old Testament, where the Grace-Covenant of the Divine blessing gave it selfe into a visible Elementary Substance, viz: into a *Medium*, wherein the humane Body received the Grace: And it points at the New Testament, where Christ, the Substantiall Grace, would with his Love, with the power of his flesh and bloud, of Divine and humane property, give himselfe into his fellow-Members the Christians, through an Elementary Medium of blessed Bread and Wine for foode and drink: where-through, the accursed Body out of the *Limis* of the Earth, (which hath eaten the Curse into it selfe) is blessed againe.

17. This wee see cleerly by the Last Supper of Christ, that Christ with the Institution of the New Testament, would not ordaine any strange or *new thing*, but onely fullfill the Old Testament; and with the Substantiall Grace, which in his Soule and flesh was become MAN; give himselfe up into the Covenant of the Old Testament: and himselfe be the *fullfilling*, viz: the Paschal Lamb, and the Holy bread and flesh, where-through our right Adamicall Man is to be blessed: *For he first eat the Paschal Lamb with his Disciples, and incorporated himselfe with them in the Covenant of the Old Testament: and washed their feete for them: Afterwards he tooke the Bread, gave thanks, and brake it, and gave to them, and sayd: Take and Eat, that is my body, which is given for you: In like manner also he tooke the Cup after the Supper and gave thanks, gave to them and sayd: Drink yee all thererf, that is my bloud of the New Testament, which is shed for many for the forgivenesse of sinnes: I say unto you, I will now henceforth drink no more of this fruit*

fruit of the Vine, *as at the day that I will drink it new with you in my Fathers Kingdome*, Matth. 26. Mark. 14. 1 Cor. 11. 23.

18. This is now the true Ground, and signifieth first how the sweet Grace of Gods Covenant, hath given it selfe up into our humanity: and secondly, how that same Grace-Covenant, (which in the Old Testament with the Sacrifices and Paschal-Lamb, gave it selfe to Israel under that same food for a blessing,) doth now with the assumed humanity give it selfe to Man also under a *Medium*, viz: under Bread and Wine, to be eaten and drunk: and Thirdly: how he would not take away the first Covenant, and begin some new thing; but how he *himselfe* would be that very Grace-Covenant, and now present himselfe as a Man, and now give himselfe *into* Man after a Divine and humane way; that as they had participated of him heretofore, with his Grace in the Covenant, in the Sacrifice, in a spirituall way *in power*, through a *Medium*. so now they should participate of him also in a corporeall and spirituall way *through the Medium of Bread & Wine*, and Substantially participate of that same incorporated Grace in the Covenant.

19. For the cause was this; that he would give himselfe to them to be participated both in a humane and also in a Divine *property*, alike; that they should participate of the Grace (which had given it selfe into the humanity, and slaine Death, and opened the humane Life againe, and brought it through Death) in a *new humane Life*; that the same New Life out of Christs Death and Resurrection, might unlock even their Life which was shut up in Death, therefore he gave them this new unlocked humane Life of his assumed humane Life, with his flesh and bloud, even under an *Elementary Medium*, that the Faith might conceive it through a *Medium*.

20. Therefore there must be a *Medium*, that (first) Gods Imagination of his Love, and (secondly) Mans Faiths desire might come together, and take hold one of another by a *Medium*; for as the participation of the Old Testament was done in a *Spirituall way*, so now it should be both in a *Substantiall and Spirituall way alike*: for the Deity hath now presented the Paschal-Lamb in the humanity of Christ; and Gods Imagination (which went formerly into the Sacrifice) went now into the humanity of Christ: and the Imagination of the humanity of Christ went with Divine power into the *Medium of Bread and Wine*, and through the same, in the participation thereof, *into the humane Life*.

The Third Chapter.

How the Disciples of Christ have Eaten and Drunk Christs flesh and bloud: and how that is properly to be understood.

I.

Rason should heere goe out from the Imagelikenesse into that which is unimagelike, and forsake the *folly* which Men strive for, for it was not an Imagelike participation, but is understood under an Imagelike one; Christ gave not his Disciples the Imaged *Creaturely outward* palpable fleshly humanity, as some piece thereof: No, that is not consistent, for he *sate by them at the Table*, and did not rend the Imaged substance of his body, but he gave them the spirituall humanity, *viz.* the power and vertue of his body and bloud, his owne *Mumia*, wherein the Divine and humane power is understood: which *Mumia* is a true humane Substance of flesh and bloud, and is a spirituall flesh, out of which the visible Image groweth, and is wholly *one* with the visible Image.

2. See a Similitude in the Sunne, which standeth in its Orb, but presseth with its Lustre, power, and whole Substance, with all whatsoever it is in Essence, power, and Substance, forth out of it selfe into the *whole world*, and giveth it selfe to every Element, Substance, and Creature, to all hearbs, and Trees, also to every Creaturely life, and worketh in all things, whatsoever it will receive, and yet reareth not it selfe, when it goeth forth from it selfe, and giveth it selfe to the other Creatures, it continueth alwayes whole, and goeth not away from its Substance.

3. So is also the Supper of Christ to be understood; as wee see a Similitude of it in the hearbs and grasse of the Earth, which neither doth, nor can doe any thing *without* the power of the Sunne, it setteth the Jawes of its Essence wide open towards the Sunnes power and vertue; that is, it hungereth onely after that, and into that hunger the Sunne shineth in, and kindleth the *Spirit*, *viz.* the Brimstone, Salt, and Oyle of the Hearb: and as soone as that is done, that the Sunnes vertue findeth or perceiveth it selfe in the Brimstone, Salt and Oyle of the Hearb, then it worketh therein, whence the Hearb attaineth a perceptible warmth, and conceiveth and impresseth the Sunnes vertue in it selfe, so that the Sunnes vertue and power becometh *Substantiall* in the Hearb, and groweth with the Hearb, and tinctureth the same, whereby the Hearb becometh Sunney or Solar, and worketh, to [the bringing forth] fruit.

4. So

4. So in like manner wee are to understand concerning Christ's Testaments: for Hee is the Sunne of Life, and the Light of the world, Job. 8 12. Hee according to the Deity, is the Eternall Speaking Word, viz: the power and vertue of the Deity, the power of the Divine Light, and according to the humanity, he is, the formed out-spoken Word which is wholly one with the Eternall Speaking Word: for hee hath introverted our received humanity with the Eternall Word, viz: turned the outward inward, viz: the Substance of Time; and turned the inward outward, viz: the Substance of the Eternity: and is with the Divine Substance, through our humane Substance received from us, become pressing forth; as the Sunne presseth forth from it selfe, and giveth forth it selfe, so the Divine Substance giveth it selfe forth through the humane: Note: The Divine Substance bringeth the humane forth with it selfe; for the Divine Desire goeth forth towards the humane Essence, and the humane Essence goeth in towards the Divine out-pressing delight or desire.

5. Note: But, being the Divine power and vertue excelleth the humane, therefore is the humane brought forth through the Divine power, so that the humane power and vertue giveth it selfe, together with the Divine, through the Divine power: for the humane power and vertue is a *perception* or invention of the Divine, wherein the Divine findeth it selfe in something, viz: in the formed Substance of the word of power, wherein the Divine power loveth it selfe, as in its perceptible Substance, as the Soule loveth it selfe in its Body.

6. Note: And thus hath God powred his love through the humane Substance in the humanity of Christ, into the Disciples of Christ, with the humane Substance; in that way and manner, as the Sunnes power and vertue in *Spiritu Mundi*, in the Spirtit of the World; as with the Effluence of the power and vertue of the Starres, mingleth it selfe with the *Spirituall Brimstone*, Salt and Oyle in the upper Elements, so that it comprehendeth their power and vertue in its Glance, and giveth it selfe to them, and it (the power) giveth it selfe into the Sunnes power and vertue, and [so they] worke together, whereby the *light of Nature* is unlocked, and with such working give themselves into the Earth, Hearbs, Trees, and all Creatures: so that in an Hearb or Tree such a vertue doth exist; whence the vegetation or budding forth of Creatures doth exist: where always in such growing or life, a man is to understand (1) an Elementary Substantiall power and vertue, and then (2) a super-Elementary Sunney or Solar and Starry or Astrall power and vertue, where the Sunney and Starry with their strong power preesse forth with the Elementary.

7. Note: Now wee see in hearbs and all things that grow out of the

the Earth, when they take hold of and *Eate* this power and vertue of the Sunne and Starres, in them, that they doe not rend themselves and make or use a severed Mouth to doe it withall, but the Essence of their *desire* (viz: even the Naturall Brimstone, Salt and Oyle in the Heart) is the *Mouth*, which taketh hold and eateth in it selfe the Influence of the upper Elements of the Sunne and Starres: Thus also in like manner it is to be understood concerning Christ's Disciples and *all other Men*: they *have Eaten* and drunk Christ's flesh and bloud, under Bread and Wine, as through a *Medium*, with the Essentiall desirous Faiths-Mouth: not with a circumscribed creaturely comprehension, but with the Faiths *desire*.

8. Note: Yet that a Man may rightly understand it [he is to know]: (1) the outward Mouth with its comprehension, apprehendeth the outward Elementary Substance, Bread and Wine: The Mortall transitory Substance of Man, viz: the Grosse *Flesh* (which shall not, nor *cannot inherite the Kingdome of Heaven*, Joh. 6. 63. 1 Cor. 15. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly transitory Substance, which goeth into the Belly, and out from thence againe, as all naturall food, *Math 15. 17.* And (2) the right true *Man*, which was created in *Adam*, which before the beastiall grossenesse, was a right *Man* and Image of the visible World, according to its inward Spirituall Ground; the same eateth Christ's flesh, which is even such Spirituall Substantiall flesh; with the Essentiall desire: Note: understand the flesh that he tooke on him in *Mary*, viz: *our banane*, but not the outward Ground of the Corporall foure Elements, but the Inward holy Element, viz: the Ground, out of which the foure Elements proceed: Not Fire, Aire, Water, and Earth, but the Eternall pure Element, which is a Substance of Paradise, which is hidden in the foure Elements, understand the Substance of Eternity, out of which time is gone forth into a vision Substance: that same flesh as a spirituall *Munia*, out of which, Man as to the visible body hath taken its originall *in verbo Fiat*, in the word *Fiat*, which in *Adam* became blinde as to the Kingdome of Heaven, when he went with the desire into the foure Elementary grossenes: which fleshly Substance in Christ's becoming *Man* was filled with heavenly living Substance, and made living againe; Note; that is it which the right Adamicall *Man* eateth, which sticketh hidden in the Grosse shell of the foure Elements: and in that Substance, the right *Man* *Eateth* Christ's Passion, Dying, and Death, which death of Christ is in his victory become an Eternall Life, which Life so risen out of the Death of Christ, breaketh our Earthly evill will, and is become a *Death to our Death*, which the outward Nature holdeth for a Life.

9. Note: Note: And heere is Christ's Passion and Dying put on

• Workingly,
Effectually.

to Man, altogether Essentially, ^a Operatively, which Lifes-Death of Christ, swalloweth up our Death, wherein the Body when it heere dyeth according to the soure Elementary Substance, resteth; and the fourre Elementary becometh dust and ashes: this same power and vertue of the true humanity resteth in its Principle to the coming againe of the Corporeall Substance.

10. But (2) the Soule which is a spirituall fire, in its desire, as with the true Faiths Mouth, eateth the Supernaturall Substantiall Love of the Name J E S U S : which (Name) is become a Substantiall Power and vertue, viz: the Supernaturall Wisdome of God, wherein the whole Deity is understood workingly.

11. The Soules Mouth eateth of this Holy Substance, whereby the Soule is turned into a Love-fire-burning, for the Love of Christ giveth Ens and Substance to the Soules Fire; the fiery Life of the Soule taketh this Love Substance into its Essence, and by this Love-burning the Temple ^b Soph. J A H is againe unlocked, viz: the Substantiall Holy powerfull Light, the true Spirit which vanished in Adam: As a Light goeth forth out of fire, so through the Soules fire, another Principle, viz: the property of the Divine power and vertue goeth forth, and in that out-going power and vertue dwelleth the supernaturall *unsubstantiall* God in Trinity: for this is the Divine Principle, where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is understood, which ^c diffuseth it selfe through the true Man, as fire through Iron.

12. Note: Understand it aright thus; Man standeth in Three Principles, viz: in Three Beginnings: (1) the *visible Man* is the *visible* World, which is outward and inward, viz: a transitory and an untransitory, viz: the Pure Element, and the Efflux, viz: the fourre Elements: (2) the *Grosse Man*, with outward flesh and bloud, is the fourre-Elementary Body, and the Spirituall Body in the *Quintessence* or fift Essence, is the *Holy Element* which is hidden in the fourre, which is neither hot nor cold, neither dry nor moist: But the *Soulis Ground*, is not the Element, it is grounded in the Eternall Word, where the fiery Word of the Fathers property hath inbreathed it selfe into the Created body, as another Principle of an Eternall Nature.

13. Now the Third (3) *Supernaturall Ground* of Man is the true Spirit, understand the Substantiall Light, the Substantiall Wisdome, which with the Soules breathing in came into Man, but yet vanished when the Soule brought it selfe from the breathing Word into owne Will, into the *visible Substance*, with the desire; for the Soules fire-Life out of the Fathers property, could no more attaine that, therefore was this ground vanished as to the *Creature*, and not in God, but only to the *Creaturely Sou'e*.

• Or, Sophia,
The Wisdome
of God.

• Penetratib.

⁴ Dale or
Valley.

14. And when this holy Ground of the soule and body was hid-den, then was soule and body a dark ⁴Danger, full of Paine and Tor-ment: for God was hidden to it, and instantly the Principles ac-cording to their properties began to qualifie and operate; as (1) the Soule according to the Anger property of God the Father, which as to the light shinning in it was hidden: And (2) the outward Body, began to qualifie in the four Elements, viz: in hot and cold, and in all other properties of the Starres power and vertue, and every awa-kened property impressed it selfe into a substance, whence the body became grosse, hard and beastiall, and the true Image of God, a Vi-sard and Monster: And that is the fiane, for the sake of which Gods power and vertue went againe into the Humanity and received the Humanity, and overflowed into us againe his divine power and ver-tue through and in a right Humanity.

15. Seeing then Man standeth in Three Principles, as an Image according to time and Eternity of the visible and invisible Sub-stance, and that Christ true G O D and M A N, hath also put on himselfe the visible and invisible Substance in one undivided Per-son, so also is the participation of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its likenesse againe; viz: Note: (1) The outward right Adam-call Image out of the Limus of the Earth, eateth againe of the same humanity of Christ which he received from Man; and (2) The Soule eateth of the Divine Love-fire; and (3) the Heavenly Divine Sub-stance vanished in Adam, eateth of the Substantiall Wisdome, and yet wholly unsevered through one onely Faiths Mouth alike: But: Note: (4) The grosse Beast of the Grosse flesh, which is but a Huske, receiveth onely the outward husk of the Testament, viz: Bread and Wine, and under them the Judgement of God, that breaketh and killeth the Lust of the body of this Grossenesse; therefore Man should distinguish the body of the L O R D, and his bloud, from the Ani-mall Man [that is] without Faith, which receiveth onely the Judgement under Bread and Wine, for as the Mouth is, so is also the food in the Mouth.

16. Christ sayd, Job. 6. *My flesh is the right food, and my bloud is the right drink: Also: I am the Bread that is come from Heaven, that Giveith Life to the World: Hee that eateth my flesh, and drinkeith my bloud, he continueth in Mee and I in Him: but he that eateth not the flesh of the Sonne of Man, he hath no life in him: Then the Jewes contended one among another and sayd: How can this Man give us his flesh to eate, and were offended at this saying: But he sayd: My words are Spirit and Life: Note: To signifie, that woe should beleeve his words, and he that comprehendeth and receiveth his word in himselfe, he comprehendeth in him-selfe that word which is become flesh and bloud; which word is be-*

come a true humaine Substance, and that the Faiths Mouth comprehendeth it in selfe, viz: the right hunger or desire of the right true humanity, after a spirituall way and manner: Note: As the word of the Divine power is become Man, so is it also comprehended by the Faith, and is Man in his Members also.

17. That same Spirituall Substantiall Word taketh on it our Humanity, understand the spirituall humanity, and giveth it selfe the same, and worketh and dwelleth therin substantially after spirituall manner; as he dwelt and wrought in the Body which he received from Mary: where Men saw on him outwardly our flesh and Bloud, viz: the spirituall Worlds substance, and yet in the visible was the invisible substance: of which he sayd; Job. 3. 13. *He was therewith cothe frothe Heaven.*

18. Thus also that same invisible spirituall substance of Christ, which hath united and introverted it selfe with our Humanity, into our Faiths desire; in that manner as a spark of fire falleth into Tinder, and kindleth the Tinder, and consumeth the substance of the Tinder, and maketh it altogether fire: so also the Substantiall Power and vertue of Christ consumeth in his Tinder, viz: in the humane spirituall Ground; in the Minde, *Thoughts and Will*, all evill influxes in Thoughts and Will: whether they were froth the desire of the Earthly flesh, or from the Devill, and from the Lust of the world cast thereinto, yet that same spirituall fire, consumeth all, for it taketh in the Life of Man, and ruleth it.

19. It is a Light, viz: a Spirituall Oyle in the Life of Man, where in the true Spirituall Life, viz: the soulish Life burneth, and without this Spirituall Oyle there is no true Light or Life in Man, but onely an Astrall Light; and the true soule standeth in the dark Dungeon in its Essence, and helpeth it selfe with the Astrall Light of the Sunne, in which regard it hath also vaine earthly Desires and Lust in it.

20. But that soule which attaineth this *Holy*ointing Oyle of Christ in it selfe, turneth its longing and desire away from the vanity of the World, into Gods word and power, and is as a new young childe, that lyeth in the Mothers womb, and suffereth the Mother to nourish it: Thus it hangeth to Christes Essence, Substance and power, and eateth of the Stock of the Vine Christ, as the branch eateth of its Stock of the Vine, Joh. 15.

21. Reason shoulde understand us right, It is not so to be understood, that Christ hath with his flesh and bloud, with the grosse mortall flesh and bloud, introverted himselfe into Man, which flesh and bloud is of no profit, but is onely as a receptacle or shell of the right spirituall Man: Much less doth the Divine Substance mingle it selfe with Bread and Wine; so that when I behold the blessed Bread and

and Wine, and receive it into the Earthly mortall Mouth, I shoulde think, that I comprehended Christes flesh and bloud with my *fleshy* Mouth, as I comprehend Bread and Wine therewith.

22. *Q. 22.* *Ans.* That cannot be, Bread and Wine is but a *Medium* or *meanes* therunto, even as the *Earthly* Mouth is a *Medium* or *meanes* of the *Spirituall* *Faiths* *Mouth* of Man comprehendeth Christes flesh and bloud under Bread and Wine: not *inherent* in Bread and Wine: for Bread and Wine changeth not it selfe into Christes flesh and Bloud, but it is a *meanes*, thereto ordained, which *Medium* belongeth to the *visible* *Man*, through which *Medium*, the *Invisible* giveth it selfe into the *Invisible* *Spirituall* *Man*.

23. In Bread and Wine ~~two~~ properties are understood, as (1) the *Grosse Elementary* *Earthly* *Substance*, that belongeth to the *Mortall* *Man*; and then (2) the *power* and *verteue* *therein*, wherein the *Tincture* of the *Bread* and the *Wine* lyeth, which (*Tincture*) is above the *Elementary* *Substance*, wherein the *four* *Elements* lye in the *Temperature*, which is a *heavenly* *Paradisicall* *power* and *verteue*; that same *Tincture* of *Bread* and *Wine* is the *true* *Medium* *wherewith* Christ the *humane* *Tincture* giveth himselfe as into the *humane* *Life*: for, *Man liveth not ^f from the four Elements only*, *Matth. 4. 4.* The *Grosse* *food* which entereth into the *Mouth*, doth not *alone* *sustaine* *Life*, but the *Inward* *power* and *verteue*, viz: the *Quintessence* or *first* *Essence*, wherein the *Tincture* lyeth as a *Spirituall* *fire*.

^f *By Bread
only.*

^g *Worketh, or
Effecteth.*

24. The *Elementary* *food* ^g produceth *only* *mortall* *flesh*, and giveth a *Source* or *moving* of the *Mortall* *Life*, but the *Spirituall* *Man* taketh his *Nutiment* from the *Tincture*, for it selfe is a *Tincture*, viz: a *Spirituall* *Fire*: therefore Christ powreth or over-floweth his *heavenly* *flesh* and *bloud*, viz: the *Holy* *anointing* *Oyle*, into the *Life* of *Man*, through and with the *Nutiment* of the *true* *Life*, viz: through the *Tincture* of *Bread* and *Wine*: Not to understand, that the *Tincture* of *Bread* and *Wine* is able to apprehend such a thing, but it is *only* a *permissive* *Medium* *therunto*, as the *Outward* *Mouth* of a *Man* is but a *Medium*, where-through the *power* and *verteue* of the *Tincture* in the *food* is over-flowed into the *Spirituall* *Man*: and, because in *Bread* and *Wine* there lyeth the *highest* *Tincture*; which is *nearest* to the *Life* of *Man*, which most of all sustaineith the *Life* of *Man*, therefore also hath Christ ordained this *Testament* under it.

25. But (1) wee should *not* be *earthly* *minded*, and suppose, that after the *Bread* and *Wine* is blessed with the *words* of *Institution*, that then Christes *flesh* and *bloud* is *inherent* in the *Bread* and *Wine*, and that every *wicked* *Man* may partake of it without the *right* *Mouth*; No, if that were so, then could *Bread* and *Wine* comprehend the *divine* *power* and *verteue* in its *own* *capacity*, and Christ

Spirituall flesh and bloud were become Bread and Wine, and it would no more continue to be as Christ sayd; *My words are Spirit and Life*, Joh. 6. 63.

26. Mans spirituall Mouth, taketh with the Faith Christis words and Life, which words are a power of his flesh and bloud, where the divine word is become a humane Substance: That same humane and divine substanciall word is given to Man with the *Tincture* of Bread and Wine, as through a *Medium*, that there may be a *visible* signe, of what is done in the inward Ground.

27. Note, Note; (2) wee should not depend on this meanes or Medium *alone*, and think, that Christis flesh and bloud is onely and alone Participated in this use of Bread and Wine; as ~~reason~~ in this present time miserably erreth therein: No, that is not so, Faith when it hungereth after Gods Love and Grace, alwayes eateth and drinketh of Christis flesh and bloud, through the *Medium* or meanes of the blessed food, and without the *Medium* or meanes of the food: Christ hath not *bound* himselfe to Bread and Wine *alone*, but hath bound himselfe to the *Faith*, *that hee will be in Man*, Hee will continue in him, and Man shall continue in Christ: His powerfull living Word would continue substantially in the *Faith*, of which Substance, the *Faith* may alwayes (as also it ever might) eat, for it is the *Faiths* Nutriment, wherein the *Faith* doth subsist and is a Substance: Note: The *Faith* in such participation becometh a substance; viz: a spirituall flesh and bloud of Christ, in which the Living G O D in Trinity, dwelleth, worketh, and willeth.

28. The *Substantiall Faith* in Man is *Christ* himselfe, who continueth in Man, who is the Life and Light of Man: That is, *the Temple of the Holy Ghost, who dwelleth in us*; as Paul sayth; *Know yee not, that yee are the Temple of God, that the Spirit of God dwelleth in you?* Also, *the Temple of Christ is Holy, which yee are*, 1 Cor. 3. 16, 17. Also, *Shall wee that belong unto Christ, be yet Sinners?* *that be far from us, then were Christ a servant of Sinne, in us*, Galat. 2. 17. This same substanciall Faith is also *the branch on the Vine of Christ*, which power and vertue penetrates through the whole Man (as the Sunne doth an hearb) and killeth the Lust and workes of the flesh.

29. The Mortall flesh is not the Substantiall Faith; that flesh comprehendeth not Christis flesh and bloud, but suffereth it as a Grosse stone suffereth the *Tincture* of Gold: and as fine Gold lyeth and groweth in the Grosse stone; so also the love of Christ groweth in the true Life of Man, and penetrateth through the Life, as fire doth through Iron: Not that such power stood in Mans Life, that he could receive the substance of God in its owne power and vertue; No, it is given him of Grace; as the Sunne of its own will giveth it selfe to the Hearb: And the Hearb cannot therefore say, I am the Sunne.

Note.

Sunne, because the Sunne worketh in it: so also can Man say: I am Christ, because that Christ dwelleth and worketh in him as in his Expresse Image: But the Creature is the Passive wherein the Creator dwelleth and worketh.

30. Wee are Members of Christ according to his humanity, and are therefore called *Christians*, because Christ dwelleth and worketh in us, in that wee are in our Life his twiggs and branches, in those in whom he bringeth forth fruit through his power and vertue: O little Children, it is a Great Mysterie! Note, Note; the use of this Testament, where wee especially under Bread and Wine should partake of Christ's flesh and blood; is therefore ordained, that so wee should come together, and eate of One Bread, drink of One Cup, and thereunder receive Christ, that wee should *Instruct* one another, what he hath done for us, and declare his suffering Death and blood-shedding one *among* another, and *teach it to our children* and should bind our selves therewith in Love, and exhort one another, that wee in Christ are Members of one Body, that wee in Christ are all but One.

31. Even as the One onely Christ giveth himselfe into us *all* in *Common* to be one onely Life, and loveth us all in his one onely Humanity, and reacheth forth that same onely humanity with his great Love and Grace to us all in *Common*, under one Bread and Wine, and so bindeth himselfe to us in one only participation: Thus should wee also in *such coming together* and participation, as members of one body, bind our selves together in *true Love* and *faithfulness*, and seriously Consider, that in such participation wee are all but one in Christ: for wee partake all of one onely Christ, and in that same one Christ wee are one onely Body, which is Christ in his Members: O little Children, what a depth of Mysterie is this if wee did rightly consider it! Satan in the Anger of God, hath rent us asunder, and made us *at odds*, so that wee have *Opposite* thoughts: and heere commeth Christ with his *Love*, and maketh us all, in himselfe, one onely Man againe, which is he himselfe in us: so that *all* of us together are become branches rooted in his tree, which he himselfe is; and *all* live from his vertue and substance, and stand in one stock, which is himselfe.

32. Therefore wee should rightly consider this, and not with unworthy hearts and Mouths draw neere to this *Communion*, and suppose it is enough, that wee partake of Bread and Wine: No, it is a brotherly, memberly *Band* and *Covenant*; wee bind our selves therewith in Christ to be one onely Man, and that same one onely Man, is every one himselfe in Christ: therefore our purpose in such coming together should be, that wee as Members of one Body, will bind our selves fast with such participation, and forsake Satan with his

his Opposite will, and heartily love one another, as Christ hath loved us, and hath given his life into Death for us.

33. To this End is this Testament of participation under Bread and Wine ordained: Not to understand, as if it were a participation apart and asunder, whereof a Christian without the use of this could not partake: for if wee are in Christ, and he himselfe be in us, and is our Life and Light, and wee thus rooted in him in the Substantiall Faith; which Faiths Substance he himselfe is: Wherefore shold not then that same Lifes desire, be able *awyses*, if it but turne it selfe thereinto, to eat thereof: this Ordinance is onely a memberlike Band of Love; that wee might thereby instruct one another what Christ hath done for us, till hee shall *visibly* come to us againe in his assumed humane Imagelikenesse; and as our right High Priest be ever with us and in us.

The Fourth Chapter.

Of the difference of such Participation, what the wicked receive by this Testament: and how a Man should rightly prepare himselfe for it; that he may be rightly worthy.

I.

 S is above-mentioned, it lyeth not in the conceit or supposition that one need onely draw neare with the Body to such *Communion*, and think: when I have participated of Bread and Wine with others: then I have received the true Testament of Christ, whereby my sinnes are forgiven mee: No, St Paul sayth: *Hee that distinguishest not the Body of the L O R D from Bread and Wine, he receiveth it to his owne Judgement*, 1 Cor. 11. 29. Bread and Wine cannot apprehend this Testament, much lesse the Faithlesse, who come to it onely out of Custome, and that he will have the *Name* of a Christian.

 2. So also it standeth in the Priests power, with his blessing to bring the Body and Bloud of Christ into the Bread and Wine; but it standeth in the Divine Institution, which Institution is bidden from the wicked Mouth, and it is done to him as to Judas, who though indeed he also eat and drank of the Bread and Wine of the Supper;

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Supper ; and was invited to the Testament ; yet he did not receive Christ's flesh and bloud, viz: the Love of God ; for after the Supper *Satan went into him* : which is as much as to say : the power and vertue of the Testament touched him , so that his inward false Faiths Mouth, was thus stirred and opened, but as his Faiths Mouths was, so was also the Testament in his participation, as the Scripture sayth : *With the Holy thou art Holy, and with the perverse thou art perverse* *Psal. 18. 26, 27.*

3. He received the Testament of Christ, but [it was] the Judgement only : which Judgement in the Holy or Saints killeth the Earthly Will of the Serpent : that is, when the Soule is capable of the holy power and vertue ; so that it hath a Mouth of Faith , which receiveth the Love in the Testament, then it receiveth also *herewith* in like manner Christ's suffering, Death and Resurrection, which killeth Sinne in Soule and Flesh ; but the wicked Mouth is not capable of the Love ; therefore it receiveth only Christ's suffering and Death, and *Not* his Resurrection, for with his false opinion, he layeth his desire, viz: the false Faiths Mouth, to Christ's Flesh and Bloud , and killeth Christ in this participation in his Testament, *in himselfe* : he is thereby Guilty of the Death of Christ, for with his false participation, and false Faiths desire, he toucheth the severe Judgement of God in Christ's Agony, Wounds, and Death.

4. Therefore, in that he is only capable of the Judgement , the Judgement of God which killed Christ for our sinnes sake, in this Testament is moveable in the Soule and property of the wicked: which Judgement, toucheth or stirreth Christ's wounds and Death in his Testament, in this participation of false property , for the false Serpents-seede with this touch ^a *stingeth Christ in the Heele* : for Christ offereth the Soule his Testament, and would slay the Serpent : but while Satan hath the chiefe Dominion in the Soule, he will not receive it, but through the Soules Essence casteth his false Poysonous rayes ^b upon the wounds of Christ, and desireth to kill Christ.

^a Or, pierceth.

^b Or, against.

5. Understand ; he desireth to poyson and *infect* that Ground in Man, where Christ's Bloud and Death, with his Resurrection, should be possessed, and stirreth it selfe so much the more in the false Soule, as he did in *Judas* : When he received this Testament, then he was stirring in *Judas*, and tooke his life in : Therefore sayth the Scripture ; *After the Sop, Satan entered into him*, Joh. 13. 27. For his false Heart had stirred the Judgement of God, therefore it came also into him, for it was *within* him aforehand, but not manifest , till he touched the Covenant in the Testament ; so it went with him as with *Uzza*, *Who unworthily touched the Arke of God*, 2 Sam. 6. 6, 7. 1 Chron. 14. 9, 10. which a wicked Man ought to observe , that he doe not without repentance for his sinnes touch this Testament, else, he layeth

eth

eth his hand of false property, on Christ's Wounds, Agony and Death, and will in the End receive *Judas wages* therefrom.

6. It is not so to be understood, as if the wicked, who applyeth himselfe with others to the Covenant of the Testaments of Christ, did receive nothing, as also is to be understood in *Baptisme*; for the Testament standeth firme, the Institution continueth in power and vertue, for the *Faithlesse* doth not take away the Covenant and power; The Covenant goeth with such participation and use, into all, but as the Mouth is, such also is the participation: Gods great Love and Grace, viz: the Substantiall Love, giveth not it selfe into the wicked soule, but the Processe of Christ, with his paine, Agony, Scorne and Death, goeth indeed into the wicked soule, for therein the Man-Devill, viz: the wicked Heart, pierceth Christ in his wounds, and maketh it selfe Guilty of the Death of Christ.

7. The wicked indeed *participateth* on Christ's Going into Hell, on his Anguish, and Death, but he is not capable of his Resurrection, wherein Christ ruleth over Death and Hell: for his wicked will *desireth* not to dye in Christ's Death with Christ, to his wickednesse and false matters and conversation, but desireth onely to arise and Live with sinnes in Christ's Spirit; he will rule in the Resurrection of Christ with his Earthly *Lucifer*, therefore he treadeth the Death of Christ with the feete of his false desire, and doth the same which the *Pharisees* did to Christ: therefore it were better for him not to boast himselfe to be a Christian, and that he did not touch or meddle with Christ's Testament.

Of the Ground of Absolution. What forgiuenesse of Sinnes is.

8.

The false conceit and grosse ^d mis understanding, when Men teach, Christ's Testaments destroy sinne, needs yet a more ^e acute exposition, that the wicked Man may not thus hide himselfe under it, and so cover himselfe with Christ's purple Mantle, and weare it as a Badge upon him in falsehood: Christ's Bloodshedding, as when he destroyed Gods Anger therewith, and turned the Anger into Love, *is that* which destroyeth sinne: Hee that worthily participateth of Christ's Bloodshedding, in him sinne is destroyed through his victory and resurrection with his bloud and Love; Hee that cometh to it with a *Penitent* heart for his by-past sinne, and is angry at it, and hath a strong purpose in himselfe, *no more* to enter into it, he layeth hold with the Faith on the Testamentary Grace.

9. It is false for one to deferre his repentance till the participation of the Testament of Christ, [and then to think] that the same will

^d Or, Ignorance.

^e Or, Sharp.

Ch.4. What forgiuenesse of Sinne is:

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will take away his sinne: There is no forgiuenesse of sinnes, either by *Testament* or *Absolution*, unlesse a Man convert from sinne, and be renewed through earnest sincere Repentance and turning in to the Grace of God in Faith on Christ in the Holy Ghost: that he taketh up another will and resolution to goe out from falsehood and wickednesse.

10. For, the forgiuenesse of sinnes in Christ's Testaments, and *without* the use of them is nothing else but this: when Christ in the Converting Sinner ariseth from Mans Death, into Mans Faith; and a New obedient will ariseth out of his Death, and becometh a Light in Mans Life, so that the Eternall Night is turned into a cleere Day, *then* Sinne is *forgiven*: for if the Eternall day of Love dawneth, then is the Night of the Eternall Darknesse of Gods Anger turned into Love, and there is the *Wedding of the Lamb* rightly kept; and not with the unworthy Heart, which without repentance and forsaking of its sinnes runneth to the Testament, and supposeth, that its sinnes are forgiven through the *laying on* of the Priests Hand, and participation of the Testaments.

11. The Priest hath *no* power to forgive sinne, it standeth not in his owne might and power, the might is in the *Ordinance of Christ*: Christ in Man, and so farre also as he is in the Priest himselfe, *forgive*th sinne to the Repenting Conscience: The *Absolution* is but a *Medium*, viz: an outward signe thereof, that wee should receive one another in Love and hearty forgiuenesse, and binde and reconcile ourselves in the Love of the bands of Christ, in his *Bride*, and in Love receive one another into the *Communion* of the body, viz: of the *Bride of Christ*.

12. The *Minister* of Christ, taketh the faithfull Penitent Man, through an Outward *Absolution*, in Christ's stead, into the *Communion* or *Congregation* of Christ: Hee is with his *Absolution* a *Medium* or meanes, of that which Christ himselfe through his *absolution* doth Effectually in the inward Ground, and so Man is through such a *Medium* outwardly confirmed: But if there be no Faith and conversion there; but *only* a Custome, then there is also no *Absolution*; for the Priests *Absolution* without Christ's co-working, is powerlesse and dead, for the power sticketh not barely in the outward *Ordinance* and in the Priest, but in the *Communion* of the Saints in Christ, viz: in the *Bride* of Christ, the same taketh the Repenting Man into their Memberlike fraternity, in the *Faith* of that which is to come, the *Spirit* of Christ in his members receiveth him.

13. A wicked Priest, in whom the *Spirit* of Christ is not, *cannot* absolve him, nor receive him, but the *Office* of Christ through the word of his *Promise*, receiveth him: A false Priest is but an outward worklesse instrument as to himselfe, and doth no more with this than



Church.

Workingly.

the wicked Priest with the Water-Baptisme, which onely powreth the water, and speaketh the words without co-working ; But the Spirit of the Office looketh not upon the unworthy Minister of the Office, but upon those that come to the Office with Faith : He absolveth him through his Office, and receiveth him with the Bride of Christ in whom Hee worketh, into the Church or Congregation, and not by a wicked Pharisee, who himselfe is not capable of the Office, and onely sitteth there as an *Idoll*, which Man worshippeth, and is himselfe but a *Devill* full of falsehood, and attributeth that to himselfe, which he himselfe hath not.

14. There must be earnestnesse used in going about with such an Office of the power of God, or else Christ is but mocked therein : Therefore no Man should *relye* upon the Ordinance, and think, that the Ordinance absolveth him, or that for the Ordinance and Institution sake of Christ he receiveth the Testament : If any will receive Christ into himselfe for a lodger ; he must then bring the Temple of Christ, wherein Christ absolveth him, with him into the Ordinance ; The absolution is but a receiving into the *Communion* of the Members of Christ : the Priest receiveth him outwardly with the Congregation, and Christ receiveth him in the *Faith*, and bindeth himselfe workingly with him ; which cannot be done without Faith and Earnest turning into God : and now as Christ worketh inwardly in him, so also the Congregation or *Church*, viz: the Bride of Christ, worke membrally in him with their *prayers*, and they all are but one in Christ.

15. But it is a snare of the Devill, that the wicked think, that he is a sinner indeed, but he will at last goe to the Office of Christ, to the *Communion* of Saints ; and *will be absolved* and *receive* Christ's Testament, that his sinnes may once be forgiven him, and then will sinne a new, when his old sinne is done away : as it cometh to passe, that many *begin to hang their heads a little and make a shew*, and presently afterwards enter into their old Custome againe, into all abominations and Blasphemy : *These Crucifie Christ*, and ^h pierce him in his wounds ; and it goeth with such a one as with *Judas*, who after he had eaten *Satan* entered into him, it were better he continued altogether from it, so long as it is not with him in Earnestnesse, if that he thinketh to be and remaine a true Christian

*Of true Christianity.
What a right Christian is.*

16.

Christianity is not a *bare conceit*, that a Man need onely to acknowledge with the Mouth and beleieve, that Christ dyed for us, and hath satisfied

satisfied for sinne, that a Man need onely to give assent to the Gospel, and hold the History of what was done by Christ, to be true, and that a Man need onely and barely to goe to his Testament, and there receive the Grace which he left behinde him, and comfort himselfe therewith, and accompt it as a Merit and *imputed Grace*: It is not enough for a Man to heare Sermons preached, and to be Baptised to Christ, and goe to the Supper, so that a Man doe but keepe the Custome: this by farre maketh *no Christian*, it must be Earnestnesse, none is a Christian, unlesse Christ live and work in him; as Christ himselfe sayth; *Without mee yee can doe nothing*: Joh. 15. 5. Also: *Hee that gathereth not with mee scattereth*, Matth. 12. 30.

17. A Christian must be one Spirit in and with Christ, and will and work in the power of Christ: it is a living active working Grace, in a Christian; a continual burning fire, a *feeling power* and virtue, which though it be often covered with the Lust of the flesh, and the vanity of the world, yet it glimmereth and burneth in the Heart, as a fire, and reproveth the flesh, and the vaine lust of untruth, regetteth the false way, and willetteth it not: that same *inward fire is the Spirit of Christ*, which without ceasing breaketh the head of the Serpent; viz: the Lust of the flesh: The flesh hath the will of this world; but that same kindled ground, hath *the will of God*: If any be a Christian, then he will hate and be angry at the will of the flesh, he will be an Enemy to his evill fleshly Lust, and constantly complaineth and hold himselfe to be *unworthy*, and continually with his inward will of the soule sinck himselfe, into the ¹ mearest Grace, into Gods mercy, and *not say of himselfe*, *I am a right Christian*, but will continually presse with his Desire into Gods Mercy, and fly to Grace, that he might be but *a right Christian*, and will accompt himselfe in all his conversation alwayes *too unworthy* of such Grace, and in continual resigned humilitie with weeping and prayer, onely presse into Grace; his whole life will be a *continuall Repentance*, and *he will* evermore desire to apprehend Grace, as it hath apprehended him.

18. A right Christian is *affrighted* at sinne, when the Lust of the flesh would worke sinne: also when he seeth others work sinne, then he groaneth in himselfe at it; and wisheth that such evill were not committed, it is an abomination to him in his Eyes, he loveth truth and *righteousnesse*, and hateeth the false way: and although the Earthly flesh often unawares without any purpose of will falleth upon him with a sudden false Lust, and *many times* bringeth him to fall, as hath been with David, and Solomon, and *Many Saints*, and is still done, yet such a Man in whom the Spirit of Christ is, doth not *lye in sinne*; but the Inward Ground, viz: the Incorporated Grace in the Spirit of Christ, cometh *quickly* with Gods ¹ severe *righteousnesse*, in the Anger,

Gloweth.

Note.
Purest.

¹ *Strict.*

ger, and entereth into him in the *Conscience*; as the Prophet *Nathan* entered into *Davids* conscience, and touched his conscience, and awakened the fire of *Anger*: when *David* suddenly began with great sorrow to repent and acknowledge his sinne, and entered into such Earnest Repentance, that *he would receive no comfort from all his friends*, and would not suffer his Eares to be filled with comfort, and the tickling of *Grace*, till he felt the *Grace* of the *Lord* in his *Conscience*; no flattery would set his heart at peace, till the *Lord* spake into him with his *Grace*, 2 Sam. 12. 7.

Of the worthy preparation to the holy
Testament of Christ.

19.

If any will call himselfe a Christian, and comfort himselfe with the
Merits of Christ, and approach to his Testament, and worthily re-
ceive the same, let him consider his *wayes* well, and looke to his *heart*,
and see how it is framed, 1. Whether he standeth in such a desire,
as to be *willing to dye* wholly from vanity ; 2. Whether it be in his
purpose, to *goe out* from all falsehood, *unrighteousnesse*, lying and de-
ceit ; and that he be resolved never to enter into them againe :
3. Whether he desire the *Grace* of God in Christ, with a cleane pure
wil 4. Also whether he is *sorry* for his *sinne* : 5. Whether he finde
and feele such a will in himselfe, that from henceforth he will *wholly*
goe forth from his former *Sinnes* and *Blasphemies* : 6. And also whe-
ther he be so minded, that he will *yeeld up* his *whole heart* and will
to Gods *Mercy* : 7. Also whether he finde feeleth and knoweth
a place in himselfe where he will *lay up*, this *High Testament*, viz: the
flesh and *blood* of Christ with his *Grace* : 8. Also whether or no he
hath made *roome* in his heart and *whole soule* for the *Spirit* of Christ,
that he may there enter in as a *Living Conqueror* over *Death* and
Hell, and may *erect* his *Kingly Palace* in his heart and soule : 9. And
whether he be *capable* of this, where Christ sayth ; *Wee will come unto
you and make our dwelling in you*, Joh. 14. 23. 10. Also whether the
Temple of the *Holy Ghost* in him be *swept* and *purged* with right *re-
pentance* : 11. Also whether there be a right *Mouth* in him, that can
rightly receive Christ's *Holy flesh* : 12. Also whether the *Essence* of
his *Life* be so framed, that Christ with his *Substance* and with his
Love may *continue* therein ? For Christ sayth ; *Hee that Eateth my flesh
and drinketh my Bloud, continueth in Mee and I in him*, Joh. 6. 56.
13. Also whether he finde in his *Minde* that the *Streame* of the *Li-
ving Waters* of *Divine Love* flow from him, that he love his *God*, and
his brother and *Neighbour* as himselfe : 14. Also whether he *wish-
eth* and *desireth* to *doe Good to his Enemies*. 15. Whether he *accomp-
reth*

tech any thing in this world as *bis owne*, of which he sayth; *This is mine owne only*: 16. Or whether in that which he hath and possesseth he accompreth himselfe but a servant of God, and a Steward to him and his brother therein: and Consider that he is but an Officer and Servant of God in his state and condition, & in his temporall Goods, that *none of it is his own*, but Gods and his brothers? 17. Also whether he trusteth God in his conversation, and keepe and esteeme his *Life* as his Lord Christ did; who was but a *Pilgrim* in this world, and had nothing for his owne, and also willingly left his *Life* for his brethren? 18. Also whether he findeth *a sparkle* of such a will in himselfe.

20. Now if he finde *all* this in himselfe, then he is rightly worthy and very fit for such a Testamentary participation: *but if not*, and yet findeth such a *hunger* in himselfe, that he would willingly be and will so, then he is *in the drawing of the Father to the Grace in Christ*, then he should not long parly with Reason, and frame *doubts* in himselfe, but should that very houre enter into such an *Earnest* purpose, that he will enter into *Earnest* *Sincere Repentance*, and continually fly to the Grace of God in Christ, and pray, that he will give him such a *heart* and will, and not *attribute* to himselfe, as if he would attaine it in his owne power and vertue, but barely and meerly sinck into the most pure Grace, into the Mercy of God, and be in himselfe as a young childe, which onely hath a *desire* after the Mothers Milke, that *cannot* help himselfe, but flyeth to the Mother for her to helpe him.

21. His going to the Communion of Saints should be in *Humility*: with a right reconciliation with all those, whom he hath wronged, or who have wronged him, and should forgive *all his Enemies*, and wish the same to them which he desireth for himselfe: With the feare of God, and a penitent Heart, in a right *Earnest* purpose, he may approach thereto, and bring no *owne* *desire* to the Testament of Christ, nor willing to apprehend and comprehend such Grace by his owne ability, but onely sinck himselfe downe, and wholly give himselfe up into the Grace as unworthy: and cast himselfe upon the Grace, to doe with him what it will; and not at all *will* to desire the Spirit of *Divine Joy*; understand, as a propriety; but give himselfe up to it, and sinck downe in the Grace, that the same (Spirit of Grace) may be in him *how* and *when* it will.

22.

*The Heart and Minde should say in it selfe
before the Testament of God, thus:*

*O thou Great Grace of God, I unworthy sinfull Man,
come*

come to thee upon thy Call, whereas thou hast bidden us poore Man to come and thou wilt refresh us, Matth. 11. 28. Be it done unto mee according as thou sayst, how thou wilt, I give up my selfe herewith wholly and altogether, doe thou with mee poore unworthy Man according to thy Grace, how thou wilt; I will Eternally be thy owne: Break now my will, and govern it with thy will, I can and am able to doe nothing but sinck now wholly and altogether into thy Grace.

23. Such a Man as so wholly giveth himselfe up to God, and continueth standing in such resignation with his will, he will in the End when the Grace moveth in him, finde and feele, what Grace and Divine Love is: When the Divine fire is kindled in his life, then he will settle and taste what Christ in him is, and finde quickly how he is become another Man of other thoughts and will.

24. And then he is a Christian, when Christ's Love-fire striveth with Gods Anger in the Conscience, and it will be set before that Man in Christ's processe in this world, that he must follow after Christ, in his suffering, anguish, paine, scorne, and persecution, and must take the Croffe of Christ upon him, and be conformable to Christ's Image: where there is Inwardly Strife against Sinne, and fleshly Lusts that are in him, so that he despiseth himselfe and hateth the evill Lust; and outwardly he hath contempt, scorne, trouble, and misery: whereas the world accompteth him for a stranger and a foole, where reason looketh upon it selfe as foolish, and he himselfe as to the matters and conversation of this world will be a foole, and hateth every thing which his flesh loveth: where there is none that flattereth him, but all his good friends, shua him and withdraw themselves, except onely a few of the children of God, who take notice of it, and whom God sendeth him for his comfort: Then may he think, that he at that time with Christ, hangeth to the Croffe, and he so behaveth himselfe, that he would willingly even dye with Christ, for the profession sake of the Truth, in hope that he also in Christ's victory and overcoming shall arise with Christ, and live Eternally in Christ.

25. This is a Christian and worthy for the Communion of Saints, who is entered into this processe, and converseth therein: All others who goe onely out of Custome, and accompt Christ's Testament, for an outwardly impure Grace, and as a worke done beleevingly appropriate it to himselfe, and will receive it as a Gift, but will not be new-borne, and be another Man of other thoughts and will, and keepe the

Ch. 5. Of the worthy preparation to the Holy Testament.

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the defiled Cloake of sinne in the *Conscience* in him, and passe quickly againe into the old footsteps: All these are unworthy and unfit, and uncapable of the Testament, and receive it *onely* unto Judgement, as before is mentioned.

The Fift Chapter.

Of the Contention, Disputation, and Strife of the Learned about Christ's Testaments: what they Effect therewith, and what is to be held concerning it.

I.

Not out of an affection to meddle with any one in his good Conscience, will I adde this Chapter, but for the comfort of the simple children of Christ, which Men so lead into Errour, and shut them up in opinions, and seduce them from the true understanding in contention, and make of Christ's Testaments a meere *Den of Murther*, and binde and shut up the Conscience in Snares and Bands, to them I will figifie what they should hold concerning the contentious Disputation of the Learned in Reason, and what they set up thereby.

2. Christ's Testaments are nothing else, but a Band and Covenant between God and Man, a *Memberlike* union of the children of Men, where God with the humanity of Christ hath bound himselfe with Man againe after the fall, to be their loving God: Now all that *without* this Memberlike Band and Covenant of Love, contend and dispute about conceits and opinions, about knowledge, that goeth into owne selle without Christ, and there is no true understanding in any such, for *none knoweth Christ, but the Father onely, and those to whom the Father will reveale him*. Match. 13. 27.

3. Now if Christ be revealed *to* and *in* a Man, then he hath no contentious Disputation, nor Strife with any Man about *that* knowledge and skill, but he is *lowly*, and accompreth himselfe unworthy of any such kn'w'edge; he despiseth none for the *difference* sake of his Gifts, but is in Love with all Men, and letteth every Man have his owne, and giveth to his Neighbour onely his Love-will, and considereth how he may be a *Member* of Christ and of his Brethren and Sisters.

4. But

Matters.

4. But that Men *run into so many* Opinions, and strive, contend, and dispute about them, and despise one another for the Letter sake, and scorne, and give them to the Devill: there the simple Christian is to know, that in all such Strife there is *no true* understanding, but *meete* Pride and *Antichristian*^a doings, or miserable confounding of the words of Christ, where nothing ariseth from it but dis union, unsafety, Enmity, and nothing else is effected therewith but the *Devills* will.

5. And that is, because they give out themselves to be *Teachers* of the Kingdome of Christ, and yet are *not sent* or knowne of God; they take their matter all from others, and exchange words and letters, and contend and dispute about the Art, how Men may artificially set letters together, and make opinions, which composure is most artificially, and compell the *Consciences* into that Art; but they themselves *understand not* what they doe: their knowledge sticketh basely in the *letters*, and yet have not the *Living word* C H R I S T in them, who giveth *testimony* to the *Literall word*: Had they Christ in the Love in them, then they would impart that same Love, and would shew men Christ in themselves, and would so walke that *Men might see* they were Christs children: But while they onely contend and dispute, and will not so love and live, themselves, it is false and but an hypocritical shew.

6. But that this is true, let Men looke upon their supposition, about which they contend: One heape of them sayth, *Christ is substantially under Bread and Wine*: Also, *Bread and Wine is changed into the Testament of Christ, and there is a change of the Bread and Wine*; and so will receive Christ into the Beastiall and Mortall Man, which Beast yet is not profitable ^b as to Holinesse: The other Party sayth; *It is onely a signe and signification of the Body of Christ, that he was broken or dyed for us*: and denieth the ^c present substantiall participation, and understand nothing concerning Man, what and how he is, what he wanteth and standeth in need of, that he may attaine the salvation of God againe: The Third Party will handle the matter best, and keep to the words of the Institution, but say; *That Christ is participated with and under Bread and Wine, that is, Christs flesh and bloud is eaten and drunke under Bread and Wine*; but yet have no understanding how that comes to passe, what is in Man that is capable of such a Gift, and *will know nothing* of the inward Ground and right Adamicall humanity, and deny also moreover the Substantiall inhabiting of Christ, and is as farre from understanding as either of the other two: Neither *will* they know how the participation is wrought, but depend barely on the dead letter, but lay about them, lash and thunder, with railing, scorne, Heresie, and Blasphemy.

Text. In the
holinesse.All present,
presentiall.

7. Every party striveth only about a literall Image, and will have Christ bound to their ^d Imagelike opinion, and will be Patron of that same Image, and doe it upon no other ground, but that they will attaine Glory, honour, and high Esteeme by it: which may be knowne in that they all of them *disgrace* and contemne one another, that each of them may but maintaine his ^d Imagelike opinion, and be called and esteeme ^e Lords of the Mysteries of Christ; and yet in the ground of their hearts respect nothing but the Earthly Lucifer, with temporary honour and selfe-will; and will be ^f worshipped as Christ: Every party would have it so, that Men should worship their Image, viz: their framed literall Opinion.

^d Imaginary.

8. With Christ's Testaments they distinguish their Images, and make them a Sect therewith: and cry; *Heere is the Church of Christ, there is Heresie and Seduction: cleave unto mee, heere is Christ*: and therewith imbitter the hearts of Kings and Princes, as also the Mindes of the People, so that one brother, for an Image-like opinion sake, despiseth, disgraceth, flandereth, and blasphemeth another, and accompts him and cryeth out upon him for Devilish, and will raise warres and bloudshed, and desolation of Land and People, for the sake of such *Idoll-Images*: all which are a meere empty shell without fruit, and belong to the fiery World for Separation.

^e Or, Master and Dispensers.

^f Venerated.

9. Men have brought it to this passe, that the people *think* they are saved, if they doe but cleave to the opinion [of such men] and allow it: whether they understand it or no, when they doe but honour a Sectarian Name thereby, and hold the *Patron* of their opinion to be right; so that when one heareth the name of him, he cryeth; *Yes, yes, that is right*: and yet knoweth not what it is: so altogether have men blinded and seduced the simple, that Men looke only upon Mens *Names*, and think Christ is in the Opinion; and that which is yet worse, men so compell the people with power into such Image-like Opinions, and have so blinded Men, that they forsake even body and Goods for an Opinion sake, which yet they understand not in the ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth Men will take away the true Doctrine, viz: the true Faith, *from them*, and yet they have it not, neither is it in their Opinion; thus altogether is the world filled and blinded with Opinions: Men suppose, if a Man use but Christ's Testaments according to the opinion of his Patron, then there is blessednesse and salvation therein, else there can be no salvation: and whosoever imagineth not according to the same opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true member of the right Christendome.

11. Men doe so miserably contend about such Image-like opinions, that the *Churches* are made nothing else but meere houses of contentious Disputation, and spirituall *Dennes* of *Murther* : which Murther in the End comes to *warres and bloudshed*, and meere disgrace and dishonour is done to Christ for his holy *Gifts* and *Testaments* sake : and nothing else in truth is thereby erected, but as *Israel* danc'd about the *Golden Calfe*, and made an *Idol*-calf to be their *God*, and joy'd in their owne handiworke ; viz: in their *Idoll-Image*, and lost their *God* : and therefore also the *anger of God* was *wrath* against them, and devoured them all in the *Wildernes*, so that such *Idoll* and *Image* Servants could not come into the promised *Land*.

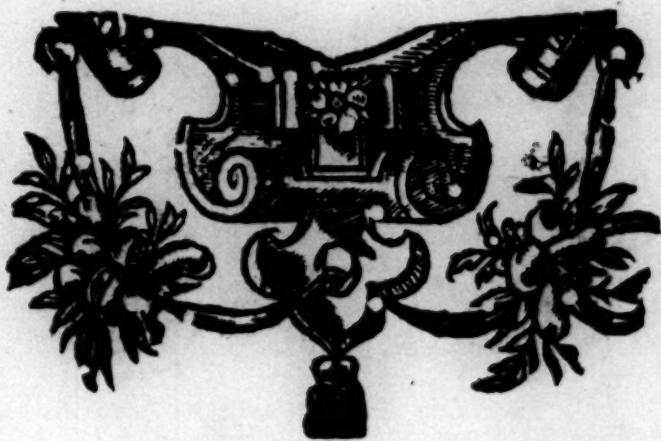
12. Loving brethren, contend not about Opinions, all contentious Disputation is an Image of an *Idoll* : Christ bath concerning his *Omnipresence*, told us of no opinion, where he sayth, *He will be with us every day to the End of the world*, Matth. 28. 20. He sayth not, in such or such an opinion, but where he signifieth his presence, he sayth thus ; as the *lightning goeth forth and shineth to the going downe thereof*, so shall also the *Ever enduring coming of the Sonne of Man* be, Matth. 24. 27. And sayth ; *The kingdome of God is inwardly within you*, Luk. 17. 21.

13. Christ's Light and power riseth up in his children in the inward Ground, and shineth to them through the whole course of their life, and in that well-spring of Light is the kingdome of God in Man : Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no opinion ; but if he hath it, out of the same wellspring flow even streames of *Love* ; it needeth no Opinion, let him onely looke that Christ's kingdome be borne in him, that Christ be Man in him : else he is no *Christian*, be he how he will for opinion, he must stand as a *branch in the vine of Christ*, Joh. 15. The Opinion helpeth him not, but the true *Faith*, which through the breaking forth of *Love* is active, and worketh good works, Gal. 5. 6. if he have not the works of *Love*, then he hath also no *Faith* : the opinion maketh no salyation, but is *Babell*, a confusio[n] of the Tongues of the one onely *Love* : None is a *Christian*, unlesse he love his neighbour, and desireth to doe him good.

* *Or, childe-like.* 14. The outwardly imputed *Grace*, without the innate & filial *Grace*, is all false ; when Christ worketh in a Man, then he is a *Christian*, and then the sufferings, merits, and satisfaction of Christ availe him : when he hath him in himselfe for an *Advocate*, who hath done it, that he doe it also in him, and attracteth his merits to him, then is the kingdome of God in that *Merit*, otherwise all *Imagelike Opinions* are false : No work pleaseith God but what he himselfe worketh in Man through his *Spirit*, therefore let us be the *children of Christ*, and not the *children of Images*.

15. Christ hath imparted his kingdome to us in his Testaments, he that will receive it must be his childe, else there is no Inheritance: to work Repentance is better then to desire to know much: Is not the knowledge given from God to a Man, then he will not [be able to] understand the Ground of the divine secret Mystery, but if it be given him, he *needeth* no Image: to continue in the *hunc* and simplicity of Christ, and to cleave to his *love* and *Grace* without despising of any one, is good Christianity: All whatsoever speaketh of it selfe is *Babell*; in Christ wee are all Members, and all one. *A M E N.*
(. . .)

*The End of the second little Book
concerning
The Holy Supper.*



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Reader, pray cause these faults to be mended with a Pen. Page 21. on the second side, line 10. for, unlooked, reade unlocked. Page 50. line 2. for, foolish reade soulfis. page 55. line 31. for vision reade visible.

Christopher Marshall

The

Epistles

of

JACOB BEHMEN

aliter,

TEUTONICVS PHILOSOPHVS.

Very usefull and necessary for
those that read his VVritings, and
are very full of excellent and plaine
Instructions how to attaine to

The Life of CHRIST.

Translated out of the German Language.

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The Remainder of Books written

Boehme, Jakob

BY

Jacob Behme

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- II. The Second Apologie in Answer to Balthazar Tylcken; for Predestination. And the Incarnation and Person of CHRIST, and of the Virgin MARY. Dated 3. July 1621.
- III. The Four Complexions written in March: 1621.
- IV. The Considerations upon Esaiah Stiefel's Booke concerning The Threefold State of Man and the New Birth. Dated 8. April 1621.
- V. The Apologie in Answer to Esaiah Stiefel Concerning Perfection. Dated 6. April 1622.
- VI. The Apologie in Answer to Gregory Rickter Primate of Gerlitz, for the way to Christ, &c. 10. April 1624.
- VII. Twenty five Epistles more then the 35. formerly Printed in English, with 2. as prefaces before other of his Bookes, the last of those heere printed is Dated 23. May 1624. 5 more after without Date, which make 62. in all, also 1. Epistle more of his own hand writing: and 1. of Dr. Charles Weifners, relating much of J.B's. Life.

Englisched

BY

JOHN SPARROW.

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